Jesus

“His Words Only”

… In and Beyond

The Bible

By S.R. Essar

Copyright 2026
All Rights Reserved

JESUS "HIS WORDS ONLY"… IN AND BEYOND THE BIBLE

TABLE OF CONTENTS

		Page
1.	Introduction	1
2.	Jesus' "Words Only" in the King James Bible	2
3.	Words attributed to Jesus from the Ethiopian Bible	104
4.	Words attributed to Jesus from the Gnostic Gospel of Thomas	107
5.	Words attributed to Jesus from the Gnostic Gospel of Mary	120
6.	Words attributed to Jesus from the Gnostic Gospel of Philip	121
7.	Are there Words Spoken by Jesus in Catholic Bibles that Differ from His Words in Protestant Bibles?	122
8.	Are there Words Spoken by Jesus in the Eastern Orthodox Bibles That Differ from His Words in Protestant Bibles?	122
9.	The Dialogue of the Savior	123
10.	The Sayings of Jesus" papyrus (P.Oxy. 5575)	124
11.	Infancy Gospel of Thomas	125
12.	The Arabic Infancy Gospel	126
13.	The First Apocalypse of James	127
14.	The Second Apocalypse of James	129
15.	Apocryphon of John (also called the Secret Book of John)	130
16.	Second Treatise of the Great Seth	131
17.	Pistis Sophia	133
18.	Sophia of Jesus Christ Dialogue	135
19.	Book of Thomas the Contender Dialogue	137
20.	Coptic Apocalypse of Peter	140
21.	Gospel of Judas	142
22.	The Letter of Peter to Philip	144
23.	The Agrapha (The Unwritten)	146

Symbols: [ ] Gap in text, ( ) Editorial insertion, / \ Editorial correction of a scribal error

Introduction

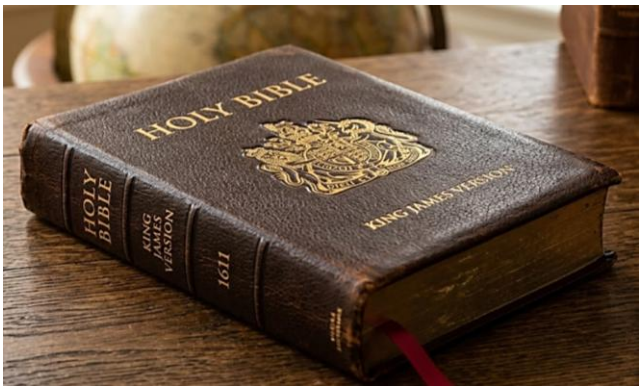
Having an interest in spirituality and an inquiring mind, I have queried, researched and endeavored to find out, what are all the words and sayings attributed to Jesus from the Bible, and from beyond the Bible?

I am only providing the actual attributed words of Jesus in this book along with historical references, and in some cases chapters and verse. It may therefore be difficult to precisely understand what Jesus meant in various passages in this book because the original, accompanying narratives are not included. Context is important and the reader can find background information, as well as various interpretations and perspectives of Jesus' sayings via the amazing research tools now available to anyone with an interest in such "analysis."

The context offered by recent researchers, and the context offered by Jesus' disciples, and the mostly unknown authors of the other texts presented in this book is exceedingly valuable, but context and narrative may include bias, and that can move mountains.

It's interesting that the number of pages in a KJV New Testament standard edition typically ranges from 250 to 300 pages, depending on font size, page dimensions, and formatting, while the actual words of Jesus when extracted, number range from 50 - 60 pages, the large number of additional pages consist of valuable; narrative and context but might also be construed as editorializing. In this book Jesus' words in the KJV add up to about 100 pages, which is probably because I've used a larger than average "14" font.

Symbols used: [ ] Gap in text, ( ) Editorial insertion, / \ Editorial correction of a scribal error



Jesus' "Words Only" in the King James Bible

Published first in 1611, the King James Bible is a 17th-century English Bible translation, initiated by King James I to standardize scripture for the Church of England. Produced by roughly 50 scholars utilizing Hebrew, Greek, and earlier Tyndale translations, it contains 66 books. For about 300 years it was the predominant English Bible, and perhaps still is.

Here are the words attributed to Jesus in the King James Bible:

Luke 2:49

How is it that ye sought me? wist ye not that I must be about my Father's business?

Matthew 3:15,

Suffer it to be so now: for thus it becometh us to fulfill all righteousness.

Matthew 4, 1-11: Mark 1, 13: Luke 4, 1-13.

It is written, Man shall not live by bread alone,but by every word that proceedeth out of the mouth of God.

It is written again, Thou shalt not tempt the Lord thy God.

Get thee behind me, Satan; get thee hence: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

John, 1, 19-20 . . . 22-29 . . . 37-51.

What seek ye? Come and see.
Thou art Simon the son of Jona: thou shalt be called Cephas.
Follow me.
Behold an Israelite indeed, in whom is no guile!
Before that Philip called thee, when thou wart under the fig tree, I saw thee.

John 2, 1-9; 12-16; 18-21.
Woman, what have I to do with thee? mine hour is not yet come.
Fill the waterpots with water.
Draw out now, and bear unto the governor of the feast.

Take these things hence, make not my Father's house a house of merchandise.

Destroy this temple, and in three days I will raise it up.

John 3, 1-21.

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter
into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

John 3, 22 . . . 28; 1-40.
Give me to drink.

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Go, call thy husband, and come hither.

Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

I that speak unto thee am he.

I have meat to eat that ye know not of.
My meat is to do the will of him that sent me, and to finish his work.

Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labor.

John 4, 43-53.
Except ye see signs and wonders, ye will not believe.

Go thy way: thy son liveth.

John 5, 1-47.

Wilt thou be made whole?

Rise, take up thy bed, and walk.

Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

My Father worketh hitherto, and I work.

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true.
There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and we were willing for a season to rejoice in his light.

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.

I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor thatcometh from God only?

Luke 4, 16-31; Mark 1, 15; Matthew 4, 17.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

This day is this Scripture fulfilled in your ears.

Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Verily I say unto you, No prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidom, unto a woman that was a widow.

And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

The time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the gospel. Repent: for the kingdom of God is at hand.

Mark 1, 16-26; Luke 4, 31 . . . 38 . . . 44; Matthew 4, 17 . . . 25.
Come ye after me, and I will make you to become fishers of men. Follow me.
Hold thy peace, and come out of him.
I must preach the kingdom of God to other cities also: for therefore am I sent.
Let us go into the next towns, that I may preach there also: for therefore came I forth.

Matthew 5, 1-48.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness' sake: for theirs is the

kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no

means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee, for

t is profitable for thee that one of thy members should perish, and not thatthy whole body should be cast into hell.
It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife,

saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced cornmitteth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you,

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise

on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye morethan others? do not even the publicans so?

Matthew 6, 1-34.

TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a
trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
And when thou prayest, thou shalt not be as the hyprocites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they

disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how greatis that darkness!

No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubic unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Matthew 7, 1-29.

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beamis in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he asks a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will

say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Matthew 8, 1-4; 9, 2-7; Mark 1, 40-45; 2, 1-12; Luke 5, 1-15; and 18-25.

I will; be thou clean.
See thou tell no man; but go thy way: say nothing to any man. Shew thyself to the priest, and offer the gift for thy cleansing, those things which Moses commanded, for a testimony unto them.

Launch out into the deep, and let down your nets for a draught.

Fear not; from henceforth thou shalt catch men.

Son, be of good cheer; thy sins be forgiven thee.

What reason ye in your hearts? Why reason ye these things? Wherefore think ye evil? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins,

I say unto thee, Arise, and take up thy couch, and go thy way into thine house.

Luke 5, 27-39; Matthew 9, 9-17; Mark 2, 13-22.

Follow me.

They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth. I will have mercy, and not sacrifice: ‡ for I am not

come to call the righteous, but sinners to repentance.

Can ye make the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bride- groom shall be taken away from them, and then shall they fast in those days.

No man also seweth a piece of new cloth upon an old garment; else the new piece that filleth it up agreeth not with the old: it taketh away from the old, and the rent is made worse.

And no man putteth new wine into old bottles: else the bottles will be marred: the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved.

No man also having drunk old wine straightway desireth new; for he saith, The old is better.

Matthew 12, 1-16: Mark 2, 23-28; 3, 1-15; 22-29: Luke 6, 1-13; 11, 24-26.

Have ye never read so much as this: what David did, when himself was a hungered, and had need, he, and they which were with him: how he went into the house of God in the days of Abiathar the high priest, and did take and eat the shewbread, and gave also to them which were with him, which was not lawful for him to eat, neither for them which were with him, but for the priests alone?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord even of the sabbath day.

Rise up, and stand forth in the midst.

I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to kill? to save life, or to destroy it?

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Stretch forth thine hand.
How can Satan cast out Satan?

And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and the last state of that man is worse than the first.

Matthew 10, 2-4: Mark 3, 16-19: Luke 6, 14-38.

Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
Blessed are ye, when men shall have you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
Before ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger.
Woe unto you that laugh now! for ye shall mourn and weep.
Woe unto you, when all men shall speak well of you! for so did their fathers to

the false prophets.

But I say unto you which hear,

Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away by cloak forbid not to take thy coat also.

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lendto them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Luke 6, 39-49.
Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.

And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself

beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Matthew 8, 5-13: Luke 7, 11-18.
I will come and heal him.

Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Go thy way; and as thou hast believed, so be it done unto thee.
Weep not.

Young man, I say unto thee, Arise.

Matthew 11, 2-15; 16-19: Luke 7, 24-35.

Go your way, and tell John again what things ye have seen and heard: how that the blind receive their sight, and the lane walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing, they which are gorgeously apparelled, and live delicately, are in kings' courts, in kings' houses.

But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily, I say unto you, Among them that are born of women there hath not risen a greater prophet than John the Baptist: notwithstanding, he that is least in the kingdom of God is greater than he.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.

He that hath ears to hear, let him hear.

But whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling unto their fellows, one to another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented: ye have not wept.

For John the Baptist came neither eating bread nor drinking wine; and they say, He hath a devil. The Son of man is come eating and drinking; and they say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners!

Matthew 11, 20-30: Luke 10, 13-15.
Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say untoyou, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

And thou, Capernaum, which are exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Luke 7, 36-50.
Simon, I have somewhat to say unto thee:

There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both.

Tell me therefore, which of them will love him most?
Thou hast rightly judged. Seest thou this woman?
I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loveth much: but to whom little is forgiven, the same loveth little.

Thy sins are forgiven.

Thy faith hath saved thee; go in peace.

Matthew 12, 22-37: Luke 11, 17-23: Mark 3, 22-29.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself falleth: it shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? because ye say that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

But if I with the finger of God cast out devils by the Spirit of God, no doubt then the kingdom of God is come unto you.
Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the spoils.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto the sons of men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against
the Holy Ghost is in danger of eternal damnation: it shall not be forgiven him, neither in this world, neither in the world to come.

Either make the tree good, and his fruit good; or else make the tree corrupt: for the tree is known by his fruit.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give

account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matthew 12, 38-45.

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.
The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.
When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Matt. 12, 46-50; 13, 1-30; Mark 3, 31-35; 4, 1-29: Luke 8, 4-18; 19-21.
Who is my mother? and who are my brethren?

Behold my mother and my brethren! My mother and my brethren are these which hear the word of God, and do it. For whosoever shall do the will of God my Father which is in heaven, the same is my brother, and my sister, and mother.

Hearken: Behold, a sower went forth to sow his seed: and it came to pass, as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air came and devoured it up.

Some seed fell on stony ground where it had not much earth: and immediately it sprang up, because it had not much deepness of earth:

but when the sun was up, because it had no depth of earth, it was scorched; and

because it had no root, it withered away.

And some fell upon a rock: as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns, and the thorns grew up with it, and choked it, and it yielded no fruit.

But other fell into good ground, and did yield fruit that sprang up, and increased; and bare fruit,
some a hundredfold, some sixtyfold, and some thirtyfold. He that hath ears to hear, let him hear.
Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given but in parables: unto them that are without, all these things are done in parables.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, and their sins should be forgiven them.

‡But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hearthose things which ye hear, and have not heard them.

Know ye not this parable? And how then will ye know all parables?

Hear ye therefore the parable of the sower. Now the parable is this:

The seed is the word of God. The sower soweth the word. When any one heareth the word of the kingdom, and understandeth it not, then cometh immediately Satan the wicked one, and catcheth away that word, which was sown in his

heart: the devil taketh away the word out of their hearts, lest they should believe and be saved. This is he which received seed by the way side, where the word is sown.

They on the rock received seed into stony places: these are they who when they have heard the word, anon with joy receive it, and for a while believe; yet have no root in themselves, and so endure but for a time; and in time of temptation fall away: for afterward, when affliction or tribulation or persecution ariseth for the word's sake, immediately they are offended.

And they which received the seed among thorns, are they, which, when they have heard the word, go forth, and are choked with the cares of this world and the deceitfulness of riches and the
pleasures of this life; and bring no fruit to perfection: the lusts of other things entering in, choke the word, and it becometh unfruitful.

But he that received the seed into the good ground is he that in an honest and good heart, having heard the word, understandeth it, and keepeth it, and beareth fruit with patience, and bringeth forth, some a hundredfold, some sixty, some thirty.

The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this.

The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

For there is nothing hid, neither was anything kept secret, which shall not be manifested; but that it should be known and come abroad. If any man have ears to hear, let him hear.

Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given: for he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Matt. 12, 46-50; 13, 1-30; Mark 3, 31-35; 4, 1-29: Luke 8, 4-18; 19-21.

Who is my mother? and who are my brethren?

Behold my mother and my brethren! My mother and my brethren are these which hear the word of God, and do it. For whosoever shall do the will of God my Father which is in heaven, the same is my brother, and my sister, and mother.

Hearken: Behold, a sower went forth to sow his seed: and it came to pass, as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air came and devoured it up.

Some seed fell on stony ground where it had not much earth: and immediately it sprang up, because it had not much deepness of earth:

but when the sun was up, because it had no depth of earth, it was scorched; and because it had no root, it withered away.
And some fell upon a rock: as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns, and the thorns grew up with it, and choked it, and

it yielded no fruit.

But other fell into good ground, and did yield fruit that sprang up, and increased; and bare fruit, some a hundredfold, some sixtyfold, and some thirtyfold.

He that hath ears to hear, let him hear.

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given but in parables: unto them that are without, all these things are done in parables.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, and their sins should be forgiven them.

‡But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hearthose things which ye hear, and have not heard them.

And he said unto them,

Know ye not this parable? And how then will ye know all parables?

Hear ye therefore the parable of the sower. Now the parable is this:

The seed is the word of God. The sower soweth the word. When any one heareth the word of the kingdom, and understandeth it not, then cometh immediately Satan the wicked one, and catcheth away that word, which was sown in his heart: the devil taketh away the word

out of their hearts, lest they should believe and be saved. This is he which received seed by the way side, where the word is sown.
They on the rock received seed into stony places: these are they who when they have heard the word, anon with joy receive it, and for a while believe; yet have no root in themselves, and so endure but for a time; and in time of temptation fall away: for afterward, when affliction or tribulation or persecution ariseth for the word's sake, immediately they are offended.

And they which received the seed among thorns, are they, which, when they have heard the word, go forth, and are choked with the cares of this world and the deceitfulness of riches and the pleasures of this life; and bring no fruit to perfection: the lusts of other things entering in, choke the word, and it becometh unfruitful.

But he that received the seed into the good ground is he that in an honest and good heart, having heard the word, understandeth it, and keepeth it, and beareth fruit with patience, and bringeth forth, some a hundredfold, some sixty, some thirty.

The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this.

The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it

under a bed; but setteth it on a candlestick, that they which enter in may see the light.

For there is nothing hid, neither was anything kept secret, which shall not be manifested; but that it should be known and come abroad. If any man have ears to hear, let him hear.

Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given: for he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Mk. 4, 30-34; 35-41: Matt. 13, 31-34; 36-52: Lk. 13, 18-21; 8, 22-25.

Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? A grain of mustard seed is the least of all seeds: is indeed less than all the seeds that be in the earth; but when it is sown in the earth, it groweth up: it becometh greater than all herbs; it shooteth out great branches, and becometh a tree, so that the fowls of the air come and lodge in the branches thereof.

Unto what is the kingdom of God like? and whereunto shall I resemble it? The kingdom of heaven is like unto a grain of mustard seed, which a man took and cast into a garden in his field; and it grew, and waxed a great tree, and the birds of the air lodged in the branches thereof, in the shadow of it.

Whereunto shall I liken the kingdom of God?

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

Have ye understood all these things?

Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

Let us pass over unto the other side of the lake.

Why are ye fearful, O ye of little faith?

Peace, be still.
Why are ye fearful? where is your faith? how is it that ye have no faith?
Mark 5, 1-20: Luke 8, 26-40: Matthew 8, 28-34.

Come out of the man, thou unclean spirit.

What is thy name?

Go.

Return to thine own house. Go home to thy friends; tell them how the Lord had compassion on thee, and shew them how great things God hath done unto thee.

Luke 9, 41-42; 49-56; 43-48: Mark 5, 22-24; 35-43; 25-34: Matthew 9, 18-19; 23-26; 27-30.

Be not afraid, only believe. Fear not, believe only, and she shall be made whole.

Why make ye this ado, and weep? Weep not. Give place. The damsel is not dead, but sleepeth.

Maid, arise.

Who touched me?

Somebody hath touched me: for I perceive that virtue is gone out of me. Who touched my clothes?

Daughter, be of good comfort; thy faith hath made thee whole. Go in peace, and be whole of thy plague.

Believe ye that I am able to do this?
According to your faith be it unto you.
See that no man know it.

Mark 6, 1-6, 7-13: Matthew 13, 54-58; 9, 35-38; 10, 5-42: Luke 9, 1-6.

A prophet is not without honor, save in his own country, and among his own kin, and in his own house.

The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Take nothing for your journey, neither staves nor bread; provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats apiece; nor yet shoes, but be shod with sandals; for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, in what place soever ye enter into a house, inquire who in it is worthy; and there abide till ye go, and thence depart. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the very dust from your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much moreshall they call them of his household?

Fear them not therefore: for there is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in darkness thatspeak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and one of them shall not

fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matthew 14, 1-4; 13-14: Luke 9, 7-11: Mark 6, 17-18; 30-33: John 6, 1-3.

Come ye yourselves apart into a desert place, and rest a while.

John 6, 5-13: Matthew 14, 15-21: Mark 6, 35-44: Luke 9, 12-17.

Whence shall we buy bread, that these may eat?

They need not depart; give ye them to eat. How many loaves have ye? Go and see.

Bring them hither to me. Make the men sit down by fifties in a company.

Gather up the fragments that remain, that nothing be lost.

Matthew 14, 22-32: Mark 6, 45-53: John 6, 15-21.

Be of good cheer; it is I: be not afraid.

Come.
O thou of little faith, wherefore didst thou doubt?

John 6, 22-71.

Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

This is the work of God, that ye believe on him whom he hath sent.
Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God.

Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.

Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

Doth this offend you?
What and if ye shall see the Son of man ascend up where he was before?

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

But there are some of you that believe not.

Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

Will ye also go away?
Have I not chosen you twelve, and one of you is a devil?

Mark 7, 1-23: Matthew 15, 1-20.

Why do ye also transgress the commandment of God by your tradition? Full well ye reject the commandment of God, that ye may keep your tradition. For God commanded, saying (Moses said), Honor thy father and thy mother: and, Whoso curseth father or mother, let him die the death.

But ye say, If a man shall say (Whosoever shall say) to his father or his mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; and honor not his father or his
mother: he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye. Thus have ye made the commandment of God of none effect by your tradition.

Well hath Elias prophesied of you hypocrites, as it is written, This people draweth night unto me with their mouth, this people honoreth me with their lips; but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

Ye hypocrites! For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other like things ye do.

Hearken unto me every one of you. Hear, and understand. Not that which goeth into the mouth defileth a man. There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.

If any man have ears to hear, let him hear.

Are ye also yet so without understanding? Do not ye yet perceive that whatsoever thing from without entereth into a man, entereth in at the mouth, goeth into the belly, and is cast out into the draught, purging all meats? It entereth not into his heart; it cannot defile him.

But those things which proceed out of the mouth come forth from the heart; and they defile the man: for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, false witness, deceit, lasciviousness, an evil eye, blasphemies, pride, foolishness:

all these evil things come from within, and these are the things which defile the man; but to eat with unwashen hands defileth not a man.

Matthew 15, 21-28: Mark 7, 24-36.

I am not sent but unto the lost sheep of the house of Israel.
Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

O woman, great is thy faith: be it unto thee even as thou wilt. For this saying go thy way; the devil is gone out of thy daughter.

Be opened.

Mark 8, 1-26: Matthew 15, 32-39; John 6, 1-12.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way.

I will not send them away fasting, lest they faint in the way. How many loaves have ye?

Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

When it is evening, ye say, It will be fair weather: for the sky is red.

And in the morning, It will be foul weather to day: for the sky is red and lowering.

O ye hypocrites, ye can discern the face of the sky; but can ye not discernthe signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

Take heed and beware of the leaven of the Pharisees and of the Sadducees, and of the leaven of Herod.

O ye of little faith, why reason ye among yourselves, because ye have brought no

bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?

When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up?

And when the seven among four thousand, how many baskets full of fragments took ye up?
How is it that ye do not understand that I spake it not to you concerning bread, that ye should
beware of the leaven of the Pharisees and of the Sadducees?

Neither go into the town, nor tell it to any in the town.

Matthew 16, 13-28: Mark 8, 27-38; 9, 1: Luke 9, 18-27.

Whom do men say that I, the Son of man, am? Whom say the people that I am?

But whom say ye that I am?

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed itunto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, ‡ and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Get thee behind me, Satan: thou are an offence unto me: for thou savorest not the things that be of God, but the things that be of men.

If any man will come after me, whosoever will, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, what is a man advantaged, if he gain the whole world, and lose himself, lose his own soul? or be cast away? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he shall come in his own glory: and cometh in the glory of his Father with his holy angels.

Luke 9, 28-42: Matthew 17, 1-21: Mark 9, 2-29.

Arise, and be not afraid.

Tell the vision to no man, until the Son of man be risen again from the dead.

Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

But I say unto you, That Elias is indeed come already, and they knew him not; and they have done unto him whatsoever they listed, as it is written of him.

Likewise shall also the Son of man suffer of them.

What question ye with them?
O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring thy son hither to me.
How long is it ago since this came unto him?

If thou canst believe, all things are possible to him that believeth.
Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Mark 9, 30-37: Luke 9, 44-48: Matthew 17, 22-27.

Let these sayings sink down into your ears: for the Son of man shall be betrayed, and delivered into the hands of men: and they shall kill him; and the third day after that he is killed, he shall be raised again.

What was it that ye disputed among yourselves by the way?

If any man desire to be first, the same shall be last of all.
Whosoever shall receive this child in my name, receiveth me; whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth me not, but him that sent me: for he that is least among you all, the same shall be great.

What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Then are the children free.

Mark 9, 38-50: Luke 9, 49-50.

Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is for us, is on our part.

For whosoever shall give you a cup of water to drink in my name,

because ye belong to Christ, verily I say unto you, he shall not lose his reward.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched.

Matthew 18, 1-35.

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Wherefore, if thy hand or thy foot offend thee, cut them off, and cast themfrom thee: it is better for thee to enter into life halt or maimed, rather than having' two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church,

let him be unto thee as a heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

John 7, 1-46, 53; 8, 1.

My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: for my time is not yet full come.

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory

that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

I have done one work, and ye all marvel.
Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

Judge not according to the appearance, but judge righteous judgment.

Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me.

Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.
If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

John 8, 2-59:

He that is without sin among you, let him first cast a stone at her.

Woman, where are those thine accusers? hath no man condemned thee?
Neither do I condemn thee: go, and sin no more.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Ye neither know me, nor my Father: if ye had known me, ye should have known

my Father also.

I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Even the same that I said unto you from the beginning.

I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.
I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.

If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth.

Verily, verily, I say unto you, if a man keep my saying, he shall never see death.

If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it, and was glad.

Verily, verily I say unto you, Before Abraham was, I am.

John 9, 1-41; 10, 1-18; 22-40.

Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

Go, wash in the pool of Siloam.
Dost thou believe on the Son of God?
Thou hast both seen him, and it is he that talketh with thee.
For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them,

and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep. But he

that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck

them out of my Father's hand.

I and my Father are one.

Many good works have I shewed you from my Father; for which of those works do ye stone me?

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

Luke 9, 51-62; 10, 1-24:

Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

Follow me.
Let the dead bury their dead: but go thou and preach the kingdom of God.

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for

the laborer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes: even so, Father; for so it seemed good in thy sight.

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Luke 10, 25-37.

What is written in the law? how readest thou?

Thou hast answered right: this do, and thou shalt live.

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And like wise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.
Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

Luke 11, 1-13; 27-54.

When ye pray, say, Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done, as in heaven, so in earth.
Give us day by day our daily bread.
And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
And he said unto them,

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.
I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or, if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Yea rather, blessed are they that hear the word of God, and keep it.

This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomonis here.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that

which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe unto you! for we build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Luke 12, 1-40.

Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friend, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Are not five sparrows sold for two farthings, and not one of them is forgotten

before God? But even the very hairs on your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

Man, who made me a judge or a divider over you?
Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits.

And he said, This will I do: I will pull down my barns, and build greater and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

Therefore I say unto you, Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.
Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Luke 12, 41-59; 13, 1-9.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committeth much, of him they will ask more.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth: but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish.Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men thatdwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

Luke 13, 10-21.

Woman, thou are loosed from thine infirmity.
Thou hypocrite, doth not each one of you on the sabbath loose his ox orhis ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, who Satan hath bound, lo, these eighteen years,

be loosed from this bond on the sabbath day?

Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Luke 13, 22-35; 10, 38-42: John 10, 39-40.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut the door, and ye being to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and youyourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

And, behold, there are last which shall be first; and there are first which shall be last.

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen

doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Martha, Martha, thou are careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Luke 14, 1-35.

Is it lawful to heal on the sabbath day?

Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

To those which were bidden, when he marked how they chose out the chief rooms, he put forth a parable, saying,

When thou are bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

But when thou are bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse.

The first said unto him, I have bought a piece of ground, and I must needs go

and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold itbegin to mock him, saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Luke 15, 1-32.

What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he

find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together hisfriends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me: for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

Luke 16, 1-31.
There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig: to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write four-score.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

If herefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's who, shall give you that which is your own?

No servant can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

The Pharisees also, who were covetous, heard all these things: and they derided Jesus. He said unto them,

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is

highly esteemed among men is abomination in the sight of God. The law and the prophets were unto John: since that time the kingdom of God is preached, and every man

presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Whosoever putteth away his wife, and married another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and it was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his

bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all
this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Luke 17, 1-10: John 11, 1-54.
It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Doth he thank that servant because he did the things that were commanded him? I trow not.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Let us go into Judea again.

Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

Our friend Lazarus sleepeth; but I go, that I may awake him out of his sleep.

Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Thy brother shall rise again.

I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?

Where have ye laid him?
Take ye away the stone.
Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

Lazarus, come forth.
Loose him, and let him go.
Luke 17, 11-37; 18, 1-8.
Go shew yourselves unto the priests.

Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger.

Arise, go thy way: thy faith hath made thee whole.

The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, which lighteneth out of the one part under heaven, shineth unto the other partunder heaven; so shall also the Son of man be in his day.
But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Remember Lot's wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.

Wheresoever the body is, thither will the eagles be gathered together.

There was in a city a judge, which feared not God, neither regarded man: and

there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

Luke 18, 9-30: Mark 10, 13-31: Matthew 19, 13-30; and 20, 1-16.
Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other: for every man that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

Why callest thou me good? None is good, save one, that is, God: but if thou wilt enter into life, keep the commandments.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

Yet lackest thou one thing; if thou wilt be perfect, go thy way, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and

come, take up the cross, and follow me.

How hardly shall they that have riches enter into the kingdom of God? It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Children, how hard is it for them that trust in riches to enter into the kingdom of God! Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven! And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

With men this is impossible; but not with God. The things which are impossible with men are possible with God: for with God all things are possible.

Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

There is not a man that hath forsaken houses, or father, or mother, or brethren, or sisters, or wife, or children, or lands, for the kingdom of God's sake, for my sake and the gospel's, but he shall receive a hundredfold, and shall inherit everlasting life.

Verily I say unto you, every one that hath left house, or father, or mother, or brethren, or sisters, or wife, or children, or lands, for my name's sake, and the gospel's, shall receive manifold more in this present time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and shall inherit life everlasting in the world to come.

But many that are first shall be last; and the last shall be first.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Mark 10, 1-12: Matthew 19, 1-12.

What did Moses command you?

For the hardness of your heart he wrote you his precept. But from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife.

Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? So then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another,

committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men:
and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
Matthew 20, 17-28: Mark 10, 32-45: Luke 18, 31-34.
Behold, we go up to Jerusalem; and the Son of man shall be betrayed and delivered unto the chief priests, and unto the scribes; and he shall be spitefully entreated and spitted on; and they shall condemn him to death, and shall deliver him unto the Gentiles.

They shall mock him, and shall scourge him, and shall crucify and kill him: and the third day he shall rise again.

And all the things that are written by the prophets concerning the Son of man shall be accomplished.

What wilt thou?

And he said unto them,

What would ye that I should do for you?

Ye know not what ye ask: are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

Ye shall drink indeed of my cup, the cup that I drink of: and with the baptism that I am baptized withal ye shall be baptized: but to sit on my right hand and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Ye know that the princes of the Gentiles exercise dominion over them; ye know that they which are accounted to rule over the Gentiles exercise lordship over

them; and their great ones exercise authority upon them.
But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all: let him be your servant, even as the Son of man: for even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Luke 18, 35-43; 19, 1-27: Mark 10, 46-52.

What wilt thou that I shall do unto thee?

Receive thy sight: thy faith hath saved thee.
What wilt thou that I shall do unto thee?
Go thy way; thy faith hath made thee whole.
Zaccheus, make haste, and come down: for today I must abide at thy house.
This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.
A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

Be thou also over five cities.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Take from him the pound, and giveit to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

John 11, 55-57: Matthew 21, 1-6: Mark 77, 1-11: Luke 19, 28-44.
Go ye your way into the village over against you, in the which, as soon as ye be entered into it, straightway ye shall find an ass tied, and a colt with her, whereon yet never man sat; loose them, and bring them hither unto me.

And if any man say aught unto you, and ask you, Why do ye this? why do ye loose them? ye shall say, Because the Lord hath need of them; and straightway he will send them hither.

I tell you, that if these should hold their peace, the stones would immediately cry out.

If thou hadst known, even thou, at least in this thy day, the things whichbelong unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Mark 11, 12-26: Matthew 21, 12-13; 18-22: Luke 19, 45-48.

Let no fruit grow on thee henceforward. No man eat fruit of thee hereafter forever.

Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

My house is the house of prayer. Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.
Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them.

And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Matthew 21, 23-46: Mark 11, 27-33; 12, 1-12: Luke 20, 1-19.

I also will ask of you one question, which if ye will tell me, and answer me, I in like wise will tell you by what authority I do these things: The baptism of John, whence was it? was it from heaven, or of men? Answer me.

Neither tell I you by what authority I do these things.

Then began he to speak by parables:

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went.

And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father?

Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, which planted a vineyard, and set a hedge round about it, and digged a place in it for the winevat; and digged a winepress in it; and built a tower, and let it out to husbandmen, and went into a far country for a long time.

And at the season when the time of the fruit drew near, he sent a servant to the husbandmen, that he might receive from them of the fruit of the vineyard: but

the husbandmen caught him, and beat him, and sent himaway empty.

And again he sent unto them another servant; they beat him also, and at him they cast stones, and wounded him in the head, and handled himshamefully, and sent him away empty.

And again he sent a third: and him they wounded also, and killed, and they cast him out: and many others, more than the first: and they did unto them likewise, beating some, and killing some.

Having yet therefore one son, his well beloved, then said the lord of the vineyard, What shall I do? I will send my beloved son: last of all he sent unto them his son, saying, It may be they will reverence him, my son, when they see him.

But when those husbandmen saw the son, they reasoned among themselves, saying, This is the heir; come, let us kill him, and let us seize on his inheritance, and the inheritance shall be ours.

So they caught him, and slew him, and cast him out of the vineyard.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? He will come and miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Did ye never read in the Scriptures?
What is this then that is written? Have ye not read this Scripture: The stone which the builders rejected, the same is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes?
Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Matthew 22, 1-32: Mark 12, 13-27: Luke 20, 20-38.

The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered all together as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how earnest thou in hither not having a wedding garment? And he was speechless.
Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

Why tempt ye me, ye hypocrites? Shew me the tribute money; bring me a penny, that I may see it. Shew me a penny.

Whose image and superscription hath it? Whose is this image and superscription?
Render therefore unto Cesar the things which be Cesar's; and unto God the things which be
God's.

Do ye not therefore err, because ye know not the Scriptures? Ye do err, not knowing the Scriptures, neither the power of God.

The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead; when they shall rise from the dead, they neither marry, nor are given in marriage: for they are equal unto the angels of God which are in heaven; and are the children of God, being the children of the resurrection.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. And as touching the resurrection of the dead, that they rise, have ye not read in the book of Moses that which was spoken unto you by God: how in the bush God spake unto Moses, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

God is not the God of the dead, but the God of the living; for all live unto him: ye therefore do greatly err.

Matthew 22, 34-46: Mark 12, 28-44: Luke 20, 41-47; 21, 1-4.

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment. And the second is like unto it, namely this, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. There is none other commandment greater than these.

Thou art not far from the kingdom of God.
What think ye of Christ? whose son is he?
How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on
my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

How say the scribes that Christ is David's son? For in the book of Psalms David himself saith by the Holy Ghost, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and how is he then his son?

Beware of the scribes, which desire to walk in long robes, and lovegreetings in the marketplaces, and the highest seats in the synagogues, and the uppermost rooms at feasts; which devour widows' houses, and for a shew make long prayers: these same shall receive greater damnation,

Of a truth I say unto you, that this poor widow doth cast in more than they all which have cast into the treasury: for all these have of their abundance cast in unto the offerings of God: but she of her penury did cast in all that she had, even all her living.

Matthew 23, 1-39.

The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, evenChrist.

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

John 12, 20-36; 42-50.

The hour is come, that the Son of man should be glorified.
Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in his world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour.

Father, glorify thy name.

This voice came not because of me, but for your sakes.

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

He that believeth on me believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever 1 speak therefore, even as the Father said unto me, so I speak.

Matthew 24, 1-31: Mark 13, 1-27: Luke 21, 5-28.

Seest thou these great buildings? See ye not all these things? Verily I say unto you, As for these things which ye behold, the days will come, in the which there shall not be left here one stone upon another, that shall not be thrown down.

Take heed lest any man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many; and the time draweth near; go ye not therefore after them.

Take heed that ye be not deceived but when ye shall hear commotions, and wars, and rumors of wars, see that ye be not troubled; be not terrified. Such things must needs be: for all these things must first come to pass; but the end shall not be yet (is not by and by).

Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and troubles, and pestilences, and great earthquakes, in divers places; and fearful sights and great signs shall there be from heaven. All these things are the beginnings of sorrows.

But take heed to yourselves: for before all these, they shall lay their hands on you, and persecute you; delivering you up to councils, and into prisons, to be afflicted: and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my name's sake. And it shall turn to you for a testimony against them. Then shall they kill you, and ye shall be hated of all nations for my name's sake.

But the gospel must first be published among all nations.

And when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And then shall many be offended, and shall betray one another. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends. Now the

brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake.

But there shall not a hair of your head perish. In your patience possess ye your souls.

And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, where it ought not (let him that readeth understand): and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; then let them which are in Judea flee to the mountains: and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. And let him that is on the housetop not come down into the house, neither enter therein, to take anything out of his house; and let him which is in the field not return back for to

take his clothes.

For these be the days of vengeance, that all things which are written may be fulfilled.

And woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon the people. And pray ye that your flight be not in winter, neither on the sabbath day: for in those days shall be great affliction, tribulation such as was not since the beginning of the creation which God created, unto this time; no, nor ever in the world shall be. And except that the Lord had shortened those days, there should no flesh be saved: but for the elect's sake, whom he hath chosen, those days shall be shortened.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And then if any man shall say to you, Lo, here is Christ; or, lo, he isthere; believe it not: for there shall arise false Christs and false prophets, and shall show great signs and wonders, to seduce; insomuch that, if it were possible, they shall deceive even the very elect.

But take ye heed: behold, I have foretold you all things.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

But immediately, in those days after that tribulation, there shall be signs in the sun, and in the moon, and in the stars: the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall; and the powers that are in the heavens shall be shaken: and upon the earth [shall be] distress of nations, with perplexity; the sea and waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the

clouds of heaven with power and great glory.

And then shall he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven; from one end of heaven to another.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Matthew 24, 32-51; 25, 1-13: Mark 13, 28-37: Luke 21, 29-36.

NOW learn a parable of the fig tree: Behold the fig tree when her branch is yet tender, and putteth forth leaves; and behold the trees when they now shoot forth: ye see and know of your own selves that summer is nigh at hand.

So in like manner, when ye shall see all these things come to pass, know ye that the kingdom of God is nigh at hand, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life; and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only.

Take ye heed, watch and pray: for ye know not when the time is. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not till the flood came, and took them all away: so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left.

Two women shall be grinding at the mill; the one shall be taken, and the other

left.

Watch therefore: for ye know not what hour your Lord doth come.
For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping.
And what I say unto you I say unto all, Watch.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. And what I say unto you I say unto all, Watch.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing.
Verily I say unto you, That he shall make him ruler over all his goods.

But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smit his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.
Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Matthew 25, 14-46.
FOR the kingdom of heaven is as a man travelling into a far country,who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another, two, and to another, one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoned with them.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done,thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

Take therefore the talent from him, and give it unto him which hath ten talents.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto

thee?

Then he shall answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

John 12, 1-11: Matthew 26, 6-13: Mark 14, 3-9.
Let her alone: why trouble ye the woman? Against the day of my burying hath she done this.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath wrought a good work upon me; for she hath done what she could: for in that she hath poured this ointment on my body, she is come aforehand to anoint my body to the burying (she did it for my burial). Why trouble ye her?

Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, there shall also this that this woman hath done, be told for a memorial of her.

Luke 21, 37-38; 22, 1-18: Matthew 26, 1-5; 14-20: Mark 14, 1-2; 10-17: John 13, 2-17.

Ye know that after two days is the feast of passover, and the Son of man is betrayed to be crucified.

Go and prepare the passover, that we may eat.

When ye are entered into the city, behold, there shall meet you a man bearing a pitcher of water: go ye into the city to such a man, and follow him into the house where he entereth in. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith unto thee, My time is at hand; I will keep the passover at thy house with my disciples. Where is the guestchamber, where I shall eat the passover with my disciples?

And he will shew you a large upper room furnished and prepared: there make ready for us.

With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

What I do thou knowest not now; but thou shalt know hereafter.
If I wash thee not, thou hast no part with me.
He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Ye are not all clean.
Ye call me Master and Lord: and ye say well; for so I am. If I then, yourLord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

Paul I. Corinthians 11, 24-25: Matthew 26, 21-29: Mark 14, 18-25: Luke 22, 19-38: John 13, 18-38; 14, 1-4.

Take, eat; this is my body, which is given for you: this do in remembrance of me.

Verily I say unto you, that one of you shall betray me.

But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth

me; and he that receiveth me receiveth him that sent me.

Verily, verily, I say unto you, that one of you which eateth with me shall betray me.

It is one of the twelve: he that dippeth his hand with me in the dish, the same shall betray me.

The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

He it is, to whom I shall give a sop, when I have dipped it.

That thou doest, do quickly.
Thou hast said.
Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, so now I say to you, Whither I go, ye cannot come.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

The kings of the Gentile exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not beso; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

Ye are they which have continued with me in my temptations. And I appoint

unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

When I sent you without purse, and scrip, and shoes, lacked ye anything?
But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword,
let him sell his garment, and buy one.

For I say unto you, that this that is written must yet be accomplished in me,
And he was reckoned among the transgressors.

For the things concerning me have an end.

It is enough.
Drink ye all of it.

This cup is the new testament in my blood, which is shed for you; for this is my blood of the new testament which is shed for many for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

Verily I say unto you, I will drink henceforth no more of this fruit of the vine, until that day when I drink it new with you in the kingdom of God, my Father's kingdom.

Let not your heart be troubled: ye believe in God, believe also in me.

John 14, 5-31.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Have I been so long time with you, and yet hast thou not known me, Philip? he

that hath seen me hath seen the Father; and how sayest thouthen, Shew us the Father?

Believest thou not that I am in the Father, and the Father in me? The words I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will doit.

If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.

Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

John 15, 1-27; 16, 1.
I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love.

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called

you friends; for all things that I have heard of my Father I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you.
Remember the word that I said unto you, The servant is not greater than his lord.

If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also.

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended.

John 16, 2-33.
THEY shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the

beginning, because I was with you.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.
I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, thatshall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the

Father. At that day ye shall ask in my name: and 1 say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 17, 1-26.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the Scripture might be fulfilled.

And now come I to thee; and these things I speak in the world, that they might

have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one; I in them, and thou in me, that they may

be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Arise, let us go hence.

Matthew 26, 30-47: Mark 14, 26-43: Luke 22, 39-47: John 18, 1-9.

All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

But after that I am risen again, I will go before you into Galilee.

Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

Sit ye here, while I go and pray yonder. Pray that ye enter not into temptation.

My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
Abba, Father, all things are possible unto thee: Father, if it be possible, if thou be willing,
remove this cup from me: nevertheless not my will, but thine, be done. ‡

imon, sleepest thou? What, couldest not thou watch with me one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is willing, but the flesh is weak.

O my Father, if it be possible, let this cup pass from me: if this cup may not pass away from me, except I drink it, thy will be done.

Why sleep ye? rise and pray, lest ye enter into temptation.

Father, take away this cup from me: nevertheless not what I will, but what thou wilt.

Sleep on now, and take your rest: it is enough: behold, the hour is come; behold, the hour is at
hand, and the Son of man is betrayed into the hands of sinners. Rise up, let us be going: lo, he is at hand that doth betray me.

Whom seek ye?

I am he.
Whom seek ye?
I have told you that I am he: if therefore ye seek me, let these go their way.

Matthew 26, 48-58: Mark 14, 44-50; 53-54: Luke 22, 47-55: John 18, 10-16; 19-23.

Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?
Suffer thus far.

Put up again thy sword into his place in the sheath: for all they that take the sword shall perish with the sword: the cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to myFather, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?

Be ye come out, as against a thief, with swords and staves for to take me?

When I sat daily with you, teaching in the temple, ye stretched forth no hands against me: ye laid no hold on me: ye took me not: but this is your hour, and the power of darkness. But all this was done that the Scriptures of the prophets might be fulfilled. The Scriptures must be fulfilled.

I spake openly to the world: I ever taught in the synagogues, and in the temple, whither the Jews always resort: and in secret have I said nothing. Ask them which heard me, what I have said unto them: behold, they know what I said. Why askest thou me?

If I have spoken evil, bear witness to the evil: but if well, why smitest thou me?

Matthew 26, 59-75; 27, 1-7: Mark 14, 55-72: Luke 22, 56-71: John 18, 17-27.

Thou hast said. I am. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Before the cock crow twice, thou shalt deny me thrice.
Ye say that I am.

John 18, 28-40; 19, 1-16: Luke 23, 1-11; 13-25: Mark 15, 1-15: Matthew 27, 11-26.
Sayest thou this thing of thyself, or did others tell it thee of me?

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. very one that is of the truth heareth my voice.

Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Thou sayest it.

Matthew 27, 27-38: Mark 15, 16-27: Luke 23, 26-34: John 19, 17-20.

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us.
For if they do these things in a green tree, what shall be done in the dry?

Father, forgive them; for they know not what they do.
.
Matthew 27, 39-56: Mark 15, 29-41: Luke 23, 35-49: John 19, 23-30.

Verily I say unto thee, To day shalt thou be with me in paradise.

Woman, behold thy son! Behold thy mother!
My God, my God, why hast thou forsaken me?

I thirst.
It is finished.

Father, into thy hands I commend my spirit!

Mark 15, 42-47: Luke 23, 50-56: John 19, 38-42: Matthew 27, 57-66.

After three days I will rise again.

Matthew 28, 1, and 8-10: Mark 16, 1-11: Luke 24, 1-9: John 20, 11-18.

All hail!

Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Woman, why weepest thou? whom seekest thou?

Mary.

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God,

and your God.

Mark 16, 12-13: Luke 24, 13-31; 33-43: John 20, 19-29.

What manner of communications are these that ye have one to another, as ye walk, and are sad?

What things?

O fools , and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses, he expounded the things in all the Scriptures concerning himself.

Peace be unto you.

Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Have ye here any meat?
Peace be unto you; as my Father hath sent me, even so I send you.

Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them: and
whosesoever sins ye retain, they are retained.

Peace be unto you.

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

John 21, 1-25.

Children, have ye any meat?
Cast the net on the right side of the ship, and ye shall find.

Bring of the fish which ye have now caught.

Come and dine.

Simon, son of Jonas, lovest thou me more than these?

Feed my lambs.
Simon, son of Jonas, lovest thou me?

Feed my sheep.
Simon, son of Jonas, lovest thou me?

Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shall be old, thou shalt stretch forth thy hands, and another shall gird thee, and carrythee whither thou wouldest not.

Follow me.
If I will that he tarry till I come, what is that to thee? follow thou me.

Matthew 28, 16-20: Mark 16, 12-18: Luke 24, 44-53; and Luke's Acts of The Apostles 1, 12.

Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

These are the words which I spake unto you, while I was with you, That all things must be fulfilled, which were written in the law of Moses, and inthe prophets, and in the psalms, concerning me.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Luke: Acts 1, 2-9.

Wait (tarry in Jerusalem) for the promise of the Father, which ye have heard of me. For John
truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
It is not for you to know the times or the seasons, which the Father hath put in his own power.
But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

Saul, Saul, why persecutest thou me?

I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.
Arise, and go into the city, and it shall be told thee what thou must do.
Ananias! Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake.

Luke: Acts 10, 44-45; and 11, 16.

John indeed baptized with water; but ye shall be baptized with the Holy Ghost.
Luke: Acts 18, 7-11.
Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.

Luke: Acts 20, 17-19, 22, 25, 32-38.

It is more blessed to give than to receive.

Luke: Acts (parts of) Chapters 21, 22, 23, 24, 25, 26, 27.

Saul, Saul, why persecutest thou me?

I am Jesus of Nazareth, whom thou persecutest.
Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

Depart: for I will send thee far hence unto the Gentiles.

Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

Luke: Acts 26, 1-32.

Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.
I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, andfrom the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctioned by faith that is in me.

Revelation 1, 1-3; 9-20.
I am Alpha and Omega, the first and the last, the beginning and the ending:

What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death.

Revelation 2, 1-7.
UNTO the angel of the church of Ephesus write;

These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

Nevertheless I have somewhat against thee, because thou hast left thy first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
Revelation 2, 8-11.
AND unto the angel of the church in Smyrna write;

These things saith the first and the last, which was dead, and is alive;

I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews, and are not, butare the synagogue of Satan.

Fear none of those things which thou shalt suffer: behold, the devil shall cast

some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

He that overcometh shall not be hurt of the second death.

Revelation 2, 12-17.

AND to the angel of the church in Pergamos write;

These things saith he which hath the sharp sword with two edges;

I know thy works, and where thou dwellest, even where Satan's seat is;and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Revelation 2, 18-29.

AND unto the angel of the church in Thyatira write;
These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

Notwithstanding I have a few things against thee, because thou sufferest that

woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.

Revelation 3, 1-6.
AND unto the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars;

I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Revelation 3, 7-13.
AND to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

Revelation 3, 14-22.
AND unto the angel of the church of the Laodiceans write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire,

that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten; be zealous, therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 4, 1-2; 14, 13; 16, 15; 19, 9-10; 21, 5-8; 22, 6-21.
Write, Blessed are the dead which die in the Lord from henceforth: Yea, Saith the Spirit,
That they may rest from their labors: and their works do follow them.
Behold, I come as a thief.

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Write, Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God.

See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Behold, I make all things new.
Write: for these words are true and faithful.

It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Seal not the sayings of the prophecy of this book: for the time is at hand.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without aredogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

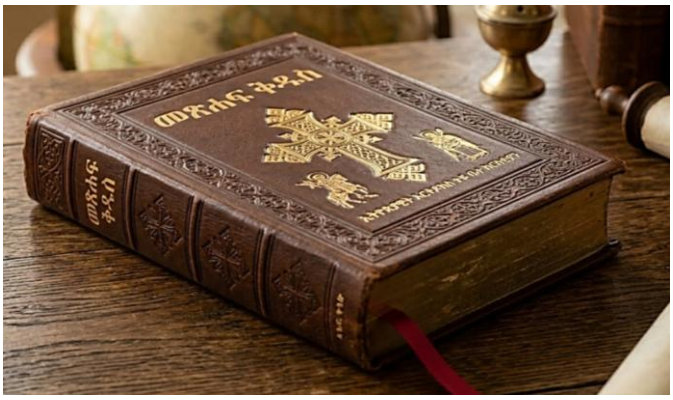
I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Surely I come quickly. Amen.
Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.



Words attributed to Jesus from the Ethiopian Bible.

Below are the words attributed to Jesus from the "Ethiopian Bible, from beyond the Gospels of; Matthew, Mark, Luke, and John. The sayings come from the "Ethiopian Bible's, "books", which are often described as the compilations of church law and apostolic tradition of the Ethiopian Orthodox Tewahedo Church. The "books" they are found in, include; Qalëmentos, Didascalia, and Sinodos.

Here are sayings attributed to Jesus, in these "books":

1. **"If a man sins and repents, forgive him."**
2. **"Do not reject the one who returns in repentance."**
3. **"He who confesses his sin and turns back shall be saved."**
4. **"Forgive, that you may be forgiven."**
5. **"With the measure you use, it will be measured to you."**
6. **"Judge not unjustly, lest you be judged."**
7. **"What you bind on earth shall be bound in heaven."**
8. **"What you loose on earth shall be loosed in heaven."**
9. **"Bind and loose according to righteousness, not according to anger."**
10. **"Be merciful, that you may receive mercy."**

11.“Whoever exalts himself will be humbled.”

12.“Whoever humbles himself will be exalted.”

13.“Blessed are the merciful.”

14.“Blessed are the pure in heart.”

16.“Do not repay evil with evil.”

17.“Love your enemies.”

18.“Pray for those who hate you.”

19.“Do good to those who persecute you.”

20.“As you wish men to do to you, do so to them.”

21.“Do not be anxious about tomorrow.”

20.“Tomorrow will care for itself.”

21.“A laborer is worthy of his wages.”

22.“Do not store up for yourselves treasures on earth.”

23.“Teach what you have received.”

24.“Keep the commandments and instruct the people.”

25.“Correct with gentleness those who err.”

26.“Do not judge according to anger.”

27.“Receive the one who returns with a sincere heart.”

28.“Separate the unrepentant until they repent.”

29.“Restore the penitent with mercy.”

30.“He who endures to the end shall be saved.”

31.“Not everyone who says ‘Lord’ shall enter, but he who does the will [of God].”

32.“Walk in the narrow way.”

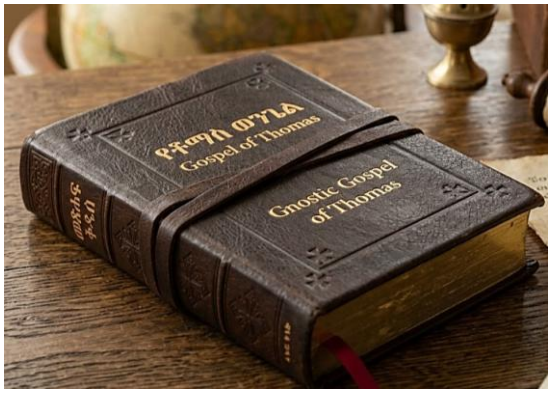
Below are additional words of Jesus from, “The Canons of Our Lord to Peter.” These words are found within the Sinodos, in a subsection known as the Mäshafä Kidan (The Book of the Covenant) associated with the Ethiopian Bible.

"And our Lord said to Peter: I gave to you the keys of the kingdom of the heavens."

"And what you bind upon earth shall be bound in heaven."

- **"And what you loose upon earth shall be loosed in heaven."**
- **"Bind, therefore, and loose in righteousness; and not in wrath, and not in partiality."**
- **"And do not judge according to appearance; but judge righteous judgment."**
- **"For with the measure with which you measure, it shall be measured to you."**
- **"If a man sins and repents, forgive him; do not reject the one who returns."**
- **"For I also did not reject you."**
- **"He who confesses his sin and turns back shall live."**
- **"Receive the one who comes with a true heart; and restore him in mercy."**
- **"But he who persists in sin and does not repent, separate him until he repents."**
- **"That his soul may be saved."**
- **"Love one another; as I loved you."**
- **"Love your enemies; and pray for those who hate you."**
- **"He who exalts himself shall be humbled; and he who humbles himself shall be exalted."**

- **"Be watchful over the flock which was entrusted to you; feed them in truth."**
- **"Do not lead them astray; but guide them in the way of life."**
- **"And if you do these things faithfully, you shall receive the crown of life."**



Words attributed to Jesus from the Gnostic Gospel of Thomas

Discovered in 1945 close to Nag Hammadi, Egypt, the Gospel of Thomas is a compilation of 114 secret sayings or "words" ascribed to Jesus. These proverbs, which frequently have a Gnostic tone, place more emphasis on self-discovery, inner knowledge (gnosis), and the kingdom of God within than they do on historical occurrences. Many proverbs are similar to the canonical Gospels, but they frequently differ significantly.

Below is a translation of the Gospel of Thomas based on the Coptic text of Nag Hammadi Codex II, 2.

Starting below are the words of Jesus in the Gnostic Gospel of Thomas:

"Whoever discovers the meaning of these sayings won't taste death."

"Whoever seeks shouldn't stop until they find. When they find, they'll be disturbed. When they're disturbed, they'll be […] amazed, and reign over the All."

"If your leaders tell you, 'Look, the kingdom is in heaven,' then the birds of heaven will precede you. If they tell you, 'It's in the sea,' then the fish will precede you. Rather, the kingdom is within you and outside of you.

"When you know yourselves, then you'll be known, and you'll realize that you're the children of the living Father. But if you don't know yourselves, then you live in poverty, and you are the poverty."

"The older person won't hesitate to ask a little seven-day-old child about the place of life, and they'll live, because many who are first will be last, and they'll become one."

"Know what's in front of your face, and what's hidden from you will be revealed to you, because there's nothing hidden that won't be revealed."

"Do you want us to fast? And how should we pray? Should we make donations? And what food should we avoid?"

"Don't lie, and don't do what you hate, because everything is revealed in the sight of heaven; for there's nothing hidden that won't be revealed, and nothing covered up that will stay secret."

"Blessed is the lion that's eaten by a human and then becomes human, but how awful for the human who's eaten by a lion, and the lion becomes human."

"The human being is like a wise fisher who cast a net into the sea and drew it up from the sea full of little fish. Among them the wise fisher found a fine large fish and cast all the little fish back down into the sea, easily choosing the large fish. Anyone who has ears to hear should hear!"

"Look, a sower went out, took a handful of seeds, and scattered them. Some fell on the roadside; the birds came and gathered them. Others fell on the rock; they didn't take root in the soil and ears of grain didn't rise toward heaven. Yet

others fell on thorns; they choked the seeds and worms ate them. Finally, others fell on good soil; it produced fruit up toward heaven, some sixty times as much and some a hundred and twenty."

"I've cast fire on the world, and look, I'm watching over it until it blazes."

"This heaven will disappear, and the one above it will disappear too. Those who are dead aren't alive, and those who are living won't die. In the days when you ate what was dead, you made it alive. When you're in the light, what will you do? On the day when you were one, you became divided. But when you become divided, what will you do?"

"Wherever you are, you'll go to James the Just, for whom heaven and earth came into being."

"If you were to compare me to someone, who would you say I'm like?"

"I'm not your teacher. Because you've drunk, you've become intoxicated by the bubbling spring I've measured out."

"If you fast, you'll bring guilt upon yourselves; and if you pray, you'll be condemned; and if you make donations, you'll harm your spirits.

"If they welcome you when you enter any land and go around in the countryside, heal those who are sick among them and eat whatever they give you, because it's not what goes into your mouth that will defile you. What comes out of your mouth is what will defile you."

"When you see the one who wasn't born of a woman, fall down on your face and worship that person. That's your Father."
"Maybe people think that I've come to cast peace on the world, and they don't know that I've come to cast divisions on the earth: fire, sword, and war. Where there are five in a house, there'll be three against two and two against three, father against and son and son against father. They'll stand up and be one."

"I'll give you what no eye has ever seen, no ear has ever heard, no hand has ever touched, and no human mind has ever thought."

"Have you discovered the beginning so that you can look for the end? Because the end will be where the beginning is. Blessed is the one who will stand up in the beginning. They'll know the end, and won't taste death."

"Blessed is the one who came into being before coming into being. If you become my disciples and listen to my message, these stones will become your servants; because there are five trees in paradise which don't change in summer or winter, and their leaves don't fall. Whoever knows them won't taste death."

"It can be compared to a mustard seed. Though it's the smallest of all the seeds, when it falls on tilled soil it makes a plant so large that it shelters the birds of heaven."

"They're like little children living in a field which isn't theirs. When the owners of the field come, they'll say, 'Give our field back to us.' They'll strip naked in front of them to let them have it and give them their field.

"So I say that if the owner of the house realizes the bandit is coming, they'll watch out beforehand and won't let the bandit break into the house of their domain and steal their possessions. You, then, watch out for the world! Prepare to defend yourself so that the bandits don't attack you, because what you're expecting will come. May there be a wise person among you!

"When the fruit ripened, the reaper came quickly, sickle in hand, and harvested it. Anyone who has ears to hear should hear!"

"These nursing children can be compared to those who enter the kingdom." "When you make the two into one, and make the inner like the outer and the outer like the inner, and the upper like the lower, and so make the male and the female a single one so that the male won't be male nor the female female; when you make eyes in the place of an eye, a hand in the place of a hand, a foot in the place of a foot, and an image in the place of an image; then you'll enter [the kingdom]."

"I'll choose you, one out of a thousand and two out of ten thousand, and they'll stand as a single one."

"Anyone who has ears to hear should hear! Light exists within a person of light, and they light up the whole world. If they don't shine, there's darkness."

"Love your brother as your own soul. Protect them like the pupil of your eye."

"You see the speck that's in your brother's eye, but you don't see the beam in your own eye. When you get the beam out of your own eye, then you'll be able to see clearly to get the speck out of your brother's eye."

"If you don't fast from the world, you won't find the kingdom. If you don't make the Sabbath into a Sabbath, you won't see the Father."

"I stood in the middle of the world and appeared to them in the flesh. I found them all drunk; I didn't find any of them thirsty. My soul ached for the children of humanity, because they were blind in their hearts and couldn't see. They came into the world empty and plan on leaving the world empty. Meanwhile, they're drunk. When they shake off their wine, then they'll change."

"If the flesh came into existence because of spirit, that's amazing. If spirit came into existence because of the body, that's really amazing! But I'm amazed at how [such] great wealth has been placed in this poverty."

"Where there are three deities, they're divine. Where there are two or one, I'm with them."

"No prophet is welcome in their own village. No doctor heals those who know them."

"A city built and fortified on a high mountain can't fall, nor can it be hidden."

"What you hear with one ear, listen to with both, then proclaim from your rooftops. No one lights a lamp and puts it under a basket or in a hidden place. Rather, they put it on the stand so that everyone who comes and goes can see its light."

"If someone who's blind leads someone else who's blind, both of them fall into a pit."

"No one can break into the house of the strong and take it by force without tying the hands of the strong. Then they can loot the house."

"Don't be anxious from morning to evening or from evening to morning about what you'll wear."

"When you strip naked without being ashamed, and throw your clothes on the ground and stomp on them as little children would, then [you'll] see the Son of the Living One and won't be afraid."

"Often you've wanted to hear this message that I'm telling you, and you don't

have anyone else from whom to hear it. There will be days when you'll look for me, but you won't be able to find me."

"The Pharisees and the scholars have taken the keys of knowledge and hidden them. They haven't entered, and haven't let others enter who wanted to. So be wise as serpents and innocent as doves."

"A grapevine has been planted outside of the Father. Since it's malnourished, it'll be pulled up by its root and destroyed."

"Whoever has something in hand will be given more, but whoever doesn't have anything will lose even what little they do have."

"Become passersby."

"You don't realize who I am from what I say to you, but you've become like those Judeans who either love the tree but hate its fruit, or love the fruit but hate the tree."

"Whoever blasphemes the Father will be forgiven, and whoever blasphemes the Son will be forgiven, but whoever blasphemes the Holy Spirit will not be forgiven, neither on earth nor in heaven."

"Grapes aren't harvested from thorns, nor are figs gathered from thistles, because they don't produce fruit. [A person who's good] brings good things out of their treasure, and a person who's [evil] brings evil things out of their evil treasure. They say evil things because their heart is full of evil."

"From Adam to John the Baptizer, no one's been born who's so much greater than John the Baptizer that they shouldn't avert their eyes. But I say that whoever among you will become a little child will know the kingdom and become greater than John."

"It's not possible for anyone to mount two horses or stretch two bows, and it's not possible for a servant to follow two leaders, because they'll respect one and despise the other.

"No one drinks old wine and immediately wants to drink new wine. And new wine isn't put in old wineskins, because they'd burst. Nor is old wine put in new wineskins, because it'd spoil.

"A new patch of cloth isn't sewn onto an old coat, because it'd tear apart."

"If two make peace with each other in a single house, they'll say to the mountain, 'Go away,' and it will."

"Blessed are those who are one – those who are chosen, because you'll find the kingdom. You've come from there and will return there."

"If they ask you, 'Where do you come from?' tell them, 'We've come from the light, the place where light came into being by itself, [established] itself, and appeared in their image.'

"If they ask you, 'Is it you?' then say, 'We are its children, and we're chosen by our living Father.'

"If they ask you, 'What's the sign of your Father in you?' then say, 'It's movement and rest.'"

"What you're looking for has already come, but you don't know it."

"You've ignored the Living One right in front of you, and you've talked about those who are dead."

"If it were useful, parents would have children who are born circumcised. But the true circumcision in spirit has become profitable in every way."

"Blessed are those who are poor, for yours is the kingdom of heaven."

"Whoever doesn't hate their father and mother can't become my disciple, and whoever doesn't hate their brothers and sisters and take up their cross like I do isn't worthy of me."

"Whoever has known the world has found a corpse. Whoever has found a corpse, of them the world isn't worthy."

"My Fathers' kingdom can be compared to someone who had [good] seed. Their enemy came by night and sowed weeds among the good seed. The person didn't let anyone pull out the weeds, 'so that you don't pull out the wheat along with the weeds,' they said to them. 'On the day of the harvest, the weeds will be obvious. Then they'll be pulled out and burned.'"

"Blessed is the person who's gone to a lot of trouble. They've found life."

"Look for the Living One while you're still alive. If you die and then try to look for him, you won't be able to."

"While it's living, he won't eat it, but only after he kills it and it becomes a corpse."

"You, too, look for a resting place, so that you won't become a corpse and be eaten."

"Two will rest on a couch. One will die, the other will live."
"I'm the one who exists in equality. Some of what belongs to my Father was given to me."

"I'm your disciple."

"So I'm telling you, if someone is /equal\, they'll be full of light; but if they're divided, they'll be full of darkness."

"I tell my mysteries to [those who are worthy of my] mysteries. Don't let your left hand know what your right hand is doing."

"There was a rich man who had much money. He said, 'I'll use my money to sow, reap, plant, and fill my barns with fruit, so that I won't need anything.' That's what he was thinking to himself, but he died that very night. Anyone who has ears to hear should hear!"

"Someone was planning on having guests. When dinner was ready, they sent their servant to call the visitors.

"The servant went to the first and said, 'My master invites you.'

"They said, 'Some merchants owe me money. They're coming tonight. I need to go and give them instructions. Excuse me from the dinner.'

"The servant went to another one and said, 'My master invites you.'

"They said, "I've just bought a house and am needed for the day. I won't have time.'

"The servant went to another one and said, 'My master invites you.'
"They said, 'My friend is getting married and I'm going to make dinner. I can't come. Excuse me from the dinner.'

"The servant went to another one and said, 'My master invites you.'

"They said, "I've just bought a farm and am going to collect the rent. I can't come. Excuse me.'

"The servant went back and told the master, 'The ones you've invited to the dinner have excused themselves.'

"The master said to their servant, 'Go out to the roads and bring whomever you find so that they can have dinner.'

"Buyers and merchants won't [enter] the places of my Father."

He said, "A [creditor] owned a vineyard. He leased it out to some sharecroppers to work it so he could collect its fruit.

"He sent his servant so that the sharecroppers could give him the fruit of the vineyard. They seized his servant, beat him, and nearly killed him.

"The servant went back and told his master. His master said, 'Maybe he just didn't know them.' He sent another servant, but the tenants beat that one too.

"Then the master sent his son, thinking, 'Maybe they'll show some respect to my son.'

"Because they knew that he was the heir of the vineyard, the sharecroppers seized and killed him. Anyone who has ears to hear should hear!"

"Show me the stone the builders rejected; that's the cornerstone."

"Whoever knows everything, but is personally lacking, lacks everything."

"Blessed are you when you're hated and persecuted, and no place will be found where you've been persecuted."

"Blessed are those who've been persecuted in their own hearts. They've truly known the Father. Blessed are those who are hungry, so that their stomachs

may be filled."
"If you give birth to what's within you, what you have within you will save you. If you don't have that within [you], what you don't have within you [will] kill you."

"I'll destroy [this] house, and no one will be able to build it […]"

"Who made me a divider?"

"Am I really a divider?"

"The harvest really is plentiful, but the workers are few. So pray that the Lord will send workers to the harvest."

"Lord, many are gathered around the well, but there's nothing to drink."

"Many are waiting at the door, but those who are one will enter the bridal chamber."

"The Father's kingdom can be compared to a merchant with merchandise who found a pearl. The merchant was wise; they sold their merchandise and bought that single pearl for themselves.

"You, too, look for the treasure that doesn't perish but endures, where no moths come to eat and no worms destroy."

"I'm the light that's over all. I am the All. The All has come from me and unfolds toward me.

"Split a log; I'm there. Lift the stone, and you'll find me there."

"What did you go out into the desert to see? A reed shaken by the wind? A [person] wearing fancy clothes, [like your] rulers and powerful people? They (wear) fancy [clothes], but can't know the truth."

"Blessed are those who have listened to the message of the Father and kept it, because there will be days when you'll say, 'Blessed is the womb that didn't conceive and the breasts that haven't given milk.'"

"Whoever has known the world has found the body; but whoever has found the body, of them the world isn't worthy."

"Whoever has become rich should become a ruler, and whoever has power should renounce it."

"Whoever is near me is near the fire, and whoever is far from me is far from the kingdom."

"Images are revealed to people, but the light within them is hidden in the image of the Father's light. He'll be revealed, but his image will be hidden by his light."

"When you see your likeness, you rejoice. But when you see your images that came into being before you did – which don't die, and aren't revealed – how much you'll have to bear!"

"Adam came into being from a great power and great wealth, but he didn't become worthy of you. If he had been worthy, [he wouldn't have tasted] death."

"[The foxes have dens] and the birds have nests, but the Son of Humanity has nowhere to lay his head and rest."

"How miserable is the body that depends on a body, and how miserable is the soul that depends on both."

"The angels and the prophets will come to you and give you what belongs to you. You'll give them what you have and ask yourselves, 'When will they come and take what is theirs?'"

"Why do you wash the outside of the cup? Don't you know that whoever created the inside created the outside too?"

"Come to me, because my yoke is easy and my requirements are light. You'll be refreshed."

"You read the face of the sky and the earth, but you don't know the one right in front of you, and you don't know how to read the present moment."

"Look and you'll find. I didn't answer your questions before. Now I want to give you answers, but you aren't looking for them."

"Don't give what's holy to the dogs, or else it might be thrown on the manure

pile. Don't throw pearls to the pigs, or else they might […]"

"Whoever looks will find, [and whoever knocks], it will be opened for them."

"If you have money, don't lend it at interest. Instead, give [it to] someone from whom you won't get it back."

"The Father's kingdom can be compared to a woman who took a little yeast and [hid] it in flour. She made it into large loaves of bread. Anyone who has ears to hear should hear!"

"The Father's kingdom can be compared to a woman carrying a jar of flour. While she was walking down [a] long road, the jar's handle broke and the flour spilled out behind her on the road. She didn't know it, and didn't realize there was a problem until she got home, put down the jar, and found it empty."

"The Father's kingdom can be compared to a man who wanted to kill someone powerful. He drew his sword in his house and drove it into the wall to figure out whether his hand was strong enough. Then he killed the powerful one."

"The people here who do the will of my Father are my brothers and mother; they're the ones who will enter my Father's kingdom."

"Give to Caesar what belongs to Caesar, give to God what belongs to God, and give to me what belongs to me."

"Whoever doesn't hate their [father] and mother as I do can't become my [disciple], and whoever [doesn't] love their [father] and mother as I do can't become my [disciple]. For my mother […], but [my] true [Mother] gave me Life."

"How awful for the Pharisees who are like a dog sleeping in a feeding trough for cattle, because the dog doesn't eat, and [doesn't let] the cattle eat either."

"Blessed is the one who knows where the bandits are going to enter. [They can] get up to assemble their defenses and be prepared to defend themselves before they arrive."

"What have I done wrong? Have I failed?

"Rather, when the groom leaves the bridal chamber, then people should fast

and pray."

"Whoever knows their father and mother will be called a bastard."

"When you make the two into one, you'll become Children of Humanity, and if you say 'Mountain, go away!', it'll go."

"The kingdom can be compared to a shepherd who had a hundred sheep. The largest one strayed. He left the ninety-nine and looked for that one until he found it. Having gone through the trouble, he said to the sheep: 'I love you more than the ninety-nine.'"

"Whoever drinks from my mouth will become like me, and I myself will become like them; then, what's hidden will be revealed to them."

"The kingdom can be compared to someone who had a treasure [hidden] in their field. [They] didn't know about it. After they died, they left it to their son. The son didn't know it either. He took the field and sold it.

"The buyer plowed the field, [found] the treasure, and began to loan money at interest to whomever they wanted."

"Whoever has found the world and become rich should renounce the world."

"The heavens and the earth will roll up in front of you, and whoever lives from the Living One won't see death."

"Whoever finds themselves, of them the world isn't worthy"?

"How awful for the flesh that depends on the soul. How awful for the soul that depends on the flesh."

"It won't come by looking for it. They won't say, 'Look over here!' or 'Look over there!' Rather, the Father's kingdom is already spread out over the earth, and people don't see it."

"Look, am I to make her a man? So that she may become a living spirit too, she's equal to you men, because every woman who makes herself manly will enter the kingdom of heaven."

Words attributed to Jesus from the Gnostic Gospel of Mary

The Gospel of Mary was lost for over 1,500 years before being rediscovered in 1896 in the Berlin Codex, a 5th-century Coptic manuscript found in Egypt. Later, older Greek fragments from Oxyrhynchus and Rylands confirmed the text was originally written in Greek and circulated earlier. However, the surviving version is incomplete, with major sections missing. Scholars date its composition to around 120–180 CE. Although attributed to Mary Magdalene, it was likely written anonymously, as was common for early Christian texts seeking authority.

Here are sayings attributed to Jesus in the Gospel of Mary:

"All natures, all formed things, all creatures exist in and with one another and will again be resolved into their own roots."

"There is no sin; rather, you create sin when you act according to the nature of adultery, which is called 'sin.'"

"Peace be with you. Receive my peace. Beware that no one leads you astray, saying, 'Look here' or 'Look there,' for the Son of Humanity is within you."

"Go, then, and preach the gospel of the Kingdom. Do not lay down any rule beyond what I appointed you, and do not give a law like the lawgiver, lest you be constrained by it."

"Blessed are you that you did not waver at the sight of me. For where the mind is, there is the treasure."

"This is why the Good came among you: to restore you to your root nature."

"Follow it. Those who seek it will find it."

"[…] the Son of Humanity […] within you […]"

"[…] you will see […] and you will understand […]"

Words attributed to Jesus from

The Gospel of Philip

The Gospel of Philip is a book discovered in the Nag Hammadi Library in 1945, which includes sayings and teachings often attributed to Jesus. It is an apocryphal gospel connected to the Gnostic tradition, written in Coptic and probably translated from a Greek original.

If one uses the most rigorous academic standards, you might conclude that The Gospel of Philip contains no specific "well-marked" sayings of Jesus, but the passages below are often cited as "Jesus speaking", based on; deductions and "scholarly" interpretations.

Here are parts of the Gospel of Philip that may record actual sayings of Jesus:

"Truth did not come into the world naked, but in symbols and images."

"A person cannot see anything that truly exists unless they become like it."

"You saw the Spirit, you became spirit… you saw Christ, you became Christ…"

"Those who say they will die first and then rise are mistaken…"

"Light and darkness… are brothers…"

"Names given to worldly things are deceptive…"

"Ignorance is the mother of all evil."

"If one goes down into the water and comes up without receiving anything… they have borrowed the name."

"If anyone becomes a child of the bridal chamber, they will receive the light."

"The Savior loved Mary more than all the disciples"

"Why do I not love you like her? … blind man … light…"

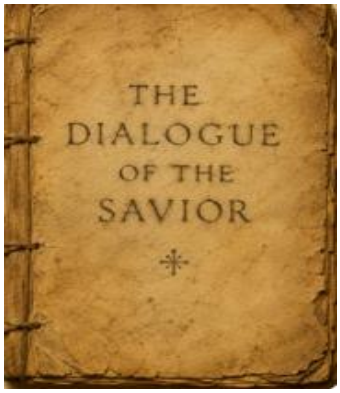
Are there Words Spoken by Jesus in Catholic Bibles that Differ from His Words in Protestant Bibles?

The Catholic Bible contains seven Deuterocanonical books (Tobit, Judith, Wisdom, Sirach, Baruch, and 1 & 2 Maccabees) and expanded versions of Esther and Daniel that are absent from Protestant versions. Since these texts were written long before the birth of Christ, they do not record any of his teachings. While these books offer vital historical and theological context connecting the two Testaments, the "red-letter" sayings of Jesus are found only in the four Gospels. Because the New Testament is identical in both traditions, the actual words spoken by Jesus remain the same across both Protestant and Catholic Bibles.

Are there Words Spoken by Jesus in the Eastern Orthodox Bibles that Differ from His Words in Protestant Bibles

There are no additional teachings, parables, or speeches of Jesus are found exclusively in Eastern Orthodox Bibles. This is because Jesus' words come from the New Testament specifically the Gospels of; Matthew, Mark, Luke, and John, and all three traditions—Eastern Orthodox, Roman Catholic, and Protestant recognize essentially the same New Testament canon.

The real differences are in the Old Testament, as the Eastern Orthodox Old Testament includes extra books (often called Deuterocanonical or Anagignoskomena), such as; Maccabees, Wisdom of Solomon, Sirach and Maccabees. These texts were written before the time of Jesus, so they do not contain any direct quotations from him.



The Dialogue of the Savior

The Dialogue of the Savior (Nag Hammadi Codex III, 5) is a 2nd-century Gnostic text featuring post-resurrection teachings where Jesus instructs his disciples (primarily Judas, Matthew, and Mary Magdalene) to find salvation through inner knowledge (gnosis). It emphasizes renouncing material works to achieve eternal rest and highlights Mary Magdalene's superior understanding

It is part of what is known as the Nag Hammadi library, which was found in Egypt in 1945. It has many missing words, due to its relatively poor condition, and is perhaps the oldest extant manuscript containing text from Matthew 6 and the Gospel of Thomas ever found.

Here is the text of The Dialogue of the Savior including some notations:

"...he died,"

"[I tell] you: [do not] worry [about your life,] what you will eat, [or] about the body, what [you will wear.]"

"For I tell you: [unless] you fast [from the world,] you will never find [the Kingdom,] and unless you [sabbatize the Sabbath], you [will never see] the Father."

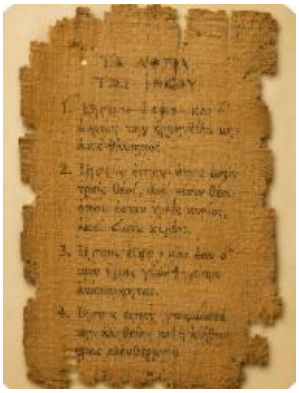
"...the birds, how [they neither sow nor reap]... and [your] heavenly Father [feeds them]."

"[Consider the lilies,] how they grow... Solomon [in all] his glory [was not clothed like one of these]."

"[If] the Father [clothes] grass which [is alive today] and [tomorrow] is thrown into the oven, [will he not much more clothe] you?"

"...for [your] Father [knows what] need you have."

"[Instead] seek [his kingdom], and [all these things] will be given [to you]."



The Sayings of Jesus" Papyrus (P.Oxy. 5575)

The Oxyrhynchus Papyri comprise a massive collection of ancient manuscripts unearthed by archaeologists Bernard Grenfell and Arthur Hunt between the late 1800s and early 1900s. This papyri includes a number of sayings attributed to Jesus. It was found in an ancient landfill near modern-day el-Bahnasa, Egypt, and the papyris "fragments" span nearly a millennium—from the Ptolemaic era (3rd century BC) through the Roman period up to the Arab conquest in 640 AD. The Oxyrhynchus papyrus (P.Oxy. 5575) document stands as the most ancient surviving manuscript to include verses from Matthew 6 alongside portions of the Gospel of Thomas.

"...he died"

"[I tell] you: [do not] worry [about your life,] what you will eat, [or] about the body, what [you will wear.]"

"For I tell you: [unless] you fast [from the world,] you will never find [the Kingdom,] and unless you [sabbatize the Sabbath], you [will never see] the Father."

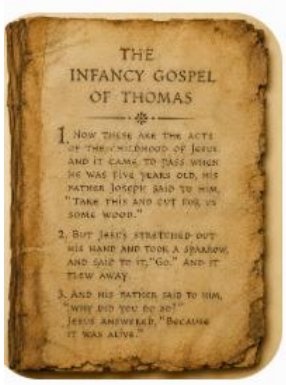
"...the birds, how [they neither sow nor reap]... and [your] heavenly Father [feeds them]."

"[Consider the lilies,] how they grow... Solomon [in all] his glory [was not clothed like one of these]."

"[If] the Father [clothes] grass which [is alive today] and [tomorrow] is thrown into the oven, [will he not much more clothe] you?"

"...for [your] Father [knows what] need you have."

"[Instead] seek [his kingdom], and [all these things] will be given [to you]."


THE
INFANCY GOSPEL
OF THOMAS

1. Now these are the acts of the childhood of Jesus and it came to pass when he was five years old, his father Joseph said to him, "Take this and cut for us some wood."

2. But Jesus stretched out his hand and took a sparrow, and said to it, "Go." And it flew away.

3. And his father said to him, "Why did you do so?" Jesus answered, "Because it was alive."

Infancy Gospel of Thomas

The Infancy Gospel of Thomas presents short episodes about Jesus as a child including direct sayings attributed to him. The Infancy Gospel of Thomas survives in multiple recensions (critical, scholarly revisions.) The sayings differ slightly in the recensions depending on which version is consulted, such as the; Greek A, Greek B, Syriac, or Latin versions.

Here are the words most often ascribed to this gospel:

"You godless, foolish one, what harm did the pools and waters do to you? See, now you shall wither like a tree and bear neither leaves nor root nor fruit."

"You shall be struck down and die."

"If you are indeed a teacher and know the letters well, tell me what Alpha is, and then I will tell you what Beta is."

"You do not know the Alpha; how can you teach the Beta?"

"I know all the letters, and I know those before them."

"You shall be like a tree without roots; your shoots shall wither…")

"Rise, and go, and remember me."

"Go, fly away! And while you live, remember me."

"Do not weep, for he will live."

"Do not be troubled, father."

"I existed before you were born."

"It is enough for you to seek and not to find."

إنجيل الطفولة
العربي
١. وكان يسوع صبيًا ذاكرًا فيكم، فلي اليوم
التالي أخذ أبوه يوسف، وأمه مريم، وعاد به
إلى الأرض المقدسة.
٢. وفيما هم سائرون في الطريق، إذا يسوع
الصبي يصنع من الطين عصافير ويجبرها،
فتطير.
٣. فقال له يوسف: لماذا صنعت هذا يا بني؟
فقال له يسوع: أما تعلم أني لم أصنعها إلى من
الطين، فصنعت نفسي.
٤. فقالت له أمه مريم: انظر يا بني، لئلا
يراك أحد فيهجم.
فبكى يسوع لأنهم منعوه، وقال: أما لم
أفعل شرًا، بل صنعت ما هو حسن.

The Arabic Infancy Gospel

The Arabic Infancy Gospel is a later compilation, not an original early gospel. It likely began in Syriac-speaking Christianity (5th–7th century) and was later preserved in Arabic manuscripts.
It draws on earlier works like the Infancy Gospel of Thomas and the Protoevangelium of James, along with broader Eastern traditions, with possible parallels to the Quran.
In short, it is a composite text that reached its final Arabic form between the 7th and 9th centuries after a long process of transmission and adaptation.

“I am Jesus, the Son of God, the Word, whom you have brought forth, as the angel Gabriel announced to you; and my Father has sent me for the salvation of the world.”

“Do not fear, mother.”

“I am with you.”

“Be healed.”

“Rise and walk.”

“Go in peace.”

“Come out of him and do no harm.”

“Be cleansed.”

“I am Jesus.”

“I have come for the salvation of the world.”

The First Apocalypse of James

The First Apocalypse of James is a Gnostic text that is claimed to be a dialogue between Jesus and his "brother" James the Just. It was known about for centuries because early Church leaders wrote about it—mostly negatively. Several copies of it were discovered in the 20th and 21st centuries, the first being found in in 1945 in Egypt. It was included in famous Nag Hammadi Library, which was a repository of books that prominent early church leaders did not want included in the church canon.

Here are purported sayings of Jesus to James in First Apocalypse of James:

> **"Do not be afraid, James.**
> **You are my brother, not materially but spiritually.**
>
> **Do not be concerned for me or for this people.**
> **Never have I suffered in any way, nor have I been distressed.**
>
> **I shall reveal to you what has not been revealed to the heavens nor to their rulers.**

I shall reveal to you what is hidden.

You are from the One who is.
Return to him again.

When they seize you, do not be afraid.

When they bring you before the rulers, and they question you, say to them:
'I am a son, and I am from the Father.
I come from the Preexistent One, and I return there again.'

And if they say to you, 'Where are you from?' say to them:
'From the place where I came forth again.'

And if they say to you, 'Who are you?' say:
'I am a son of the Father and from the Father.'

And if they say to you, 'What is the sign in you of your Father?' say to them:
'It is movement and rest.'

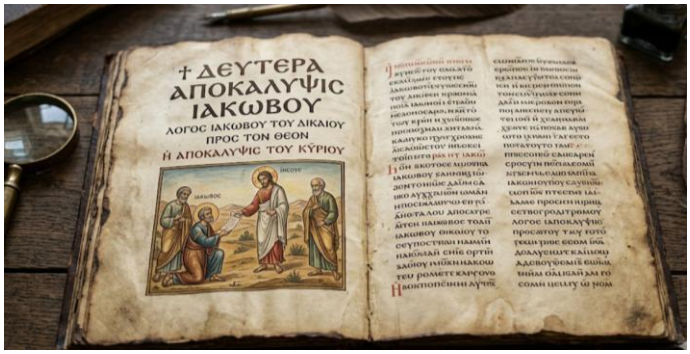
Do not be afraid of death.

The flesh is what you wear.
It is not what you are.

You are from the living Father.

Blessed will they be who have known themselves.

They will not be harmed."



The Second Apocalypse of James

The Second Apocalypse of James is another ancient Gnostic text from the Nag Hammadi library. The surviving manuscript is a Coptic translation of a Greek text probably written around 150–180 AD. It is fragmentary and damaged making it open to multiple scholarly interpretations. It was probably targeted for destruction following the Council of Nicaea and the formalization of the New Testament canon at Trent. Proponents of alternatives gospels and similar texts, are believed to have hid this and related manuscripts in the Egyptian desert, where they remained buried for 1,600 years until their eventual discovery in 1945.

Here are the words that Jesus is claimed to have said in this text:

“James, behold, I shall reveal to you your redemption.

Do not be concerned about the flesh.

No one who is born of woman will be saved unless they receive knowledge.

The Father calls you.

You are from Him.

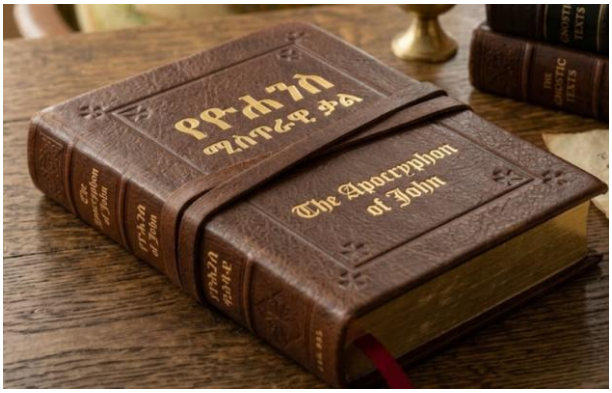
Return to Him.

Do not fear death.

Remember me in the things which I have said to you.

Blessed is the one who has known himself.

The one who has known himself will not be harmed.”



Apocryphon of John
(aka the *Secret Book of John*)

The Apocryphon of John was written in Greek in the mid-2nd century around 120–150 AD. It was lost to history for over a millennium until the discovery of the Berlin Codex (1896) and the Nag Hammadi Library (1945). Irenaeus, an influential early church father and others considered it heretical for challenging the churches prevailing views.

Here are the words that Jesus is claimed to have said in this text:

"John, why do you doubt? Why are you afraid? … I am the one who is with you always. I am the Father; I am the Mother; I am the Son."

"I have come to teach you what is, what was, and what will be, so that you may understand the invisible world and the visible…"

"The One is a monarchy with nothing above it… It is eternal, immeasurable light… perfect, lacking nothing."

"From the light comes the thought (Ennoia)… she became the womb of everything… from her came the aeons…"

"Sophia… brought forth a being without the consent of the Spirit… and it became a ruler (archon)…"

"They (the rulers) fashioned a body… but it remained without a soul until the power entered it…"

"I came from the realm of light… to awaken those who belong to the immovable race… to teach them about their root…"

"Cursed be anyone who will exchange these things for a gift… Blessed is the one who will keep these things."

Second Treatise of the Great Seth

This is a Gnostic text discovered within the Nag Hammadi library (Codex VII) in 1945. It is may have been written in Egypt around 200 CE in Greek.

Here are the words that Jesus is claimed to have said in this text:

"I visited a bodily dwelling. I cast out the one who was in it first, and I went in.

I was speaking with those who are mine, and I did not restrain myself, though I was not like them in appearance.

I am the one who was within me, and I am the one who was outside me. I am the one who is above, and I am the one who is below.

I am the one who was mocked, and I did not suffer. I am the one who was seized, and I was not held.

I am the one who was struck, and I was not hurt. I am the one who was crucified, and I did not die.

Those who think they did something to me are mistaken. I was not afflicted in any way.

Another—Simon—bore the cross on his shoulder. It was another upon whom they placed the crown of thorns.

I was rejoicing in the height over all the riches of the rulers and over their error and foolishness, and I was laughing at their ignorance.

I confounded them, because they did not know what they were doing.

I appeared to them as they wished to see me. I was in their midst, yet they did not know me.

I am the one whom they persecuted, yet they did not grasp me.

I am the one who escaped them, and I am the one who remained with those who are mine.

I taught them about the true Father, who is beyond all.

No one knows him except the one who is from him.

I revealed to them the place of truth and the knowledge of the incorruptible.

Those who know themselves know the All.

Those who do not know themselves are in poverty and do not know where they are going.

I am the light that is above them all.

I am the thought of the Father.

I came to reveal the truth and to save those who are mine from the bondage of the rulers.

The rulers thought that they had crucified me, but they were blind.

Their law was against them, and their powers were against them.

They did not know the truth, for they are ignorant.

But I was not harmed, and I did not die in reality, but only in appearance.

I was laughing at their ignorance and their error.

I overcame them all.

I gave strength to those who are mine, and I revealed to them the knowledge of the truth.

I am the one who is free, and I have freed those who are mine.

Whoever understands these things will not be bound by the rulers but will pass beyond them.

He who knows the truth is free."

Pistis Sophia

The Pistis Sophia (Coptic for "Faith Wisdom") is a Coptic manuscript written in Greek reportedly between 250 and 300 CE in Egypt, with the surviving Coptic translation probably dating to the 4th century. In 1772 it was purchased by an English doctor named Anthony Askew, from an unknown seller and was named the Askew Codex. It is currently at the "British Library", which purchased the codex in 1785.

Here are the words that Jesus is claimed to have said in this text:

"I have come from the First Mystery, which is the last mystery… I have come to speak with you from the beginning to the end."

"I will speak with you openly from the beginning of the truth unto its completion."

"I will hide nothing from you from this time forward."

"Ask, and I will tell you everything which you ask."

"Do not hesitate; I will reveal it to you face to face."

"Well said, Mary, blessed one… you are she whose heart is directed toward the

Kingdom of Heaven more than all your brethren."

"You are blessed beyond all women on earth, because you shall be the fullness of all fullness."

"Pistis Sophia cried out… saying: 'O Light of lights… save me.'"

"It came to pass that when she had said these things, the Light heard her…"

"The mystery of the Kingdom of Light is the greatest of all mysteries."

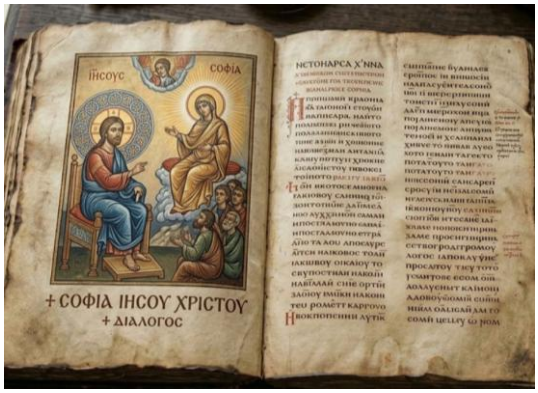
"No one will enter into the Kingdom of Light unless he receives the mysteries."

"I have brought the mysteries into the world, that I may purify those who belong to the light."

"Those who receive the mysteries shall be taken into the Light; those who do not shall remain in the regions of the rulers."

"The soul which has received the mysteries will pass through all the regions without hindrance…"

"Blessed is he who seeks, for he shall find the mysteries of the Kingdom of Light."



Sophia of Jesus Christ Dialogue

The Sophia of Jesus Christ aka the *Eugnostos* dialogue is a Gnostic text found in the Nag Hammadi library (Codex III) and the Berlin Gnostic Codex I. It's likely to have been written in Greek, late in the 2nd or early 3rd century AD. There are a number of copies with slightly different versions and wording.

Here are the words that Jesus is claimed to have said in this text:

"I am he who is with you always. I have come from the Self-Generated One, that I might teach you about the things which are, and the things which were, and the things which will be, so that you may understand the visible and the invisible.

There is an immortal, unbegotten One, having no beginning, for he is the beginning of all things. He is incomprehensible, inconceivable, perfect, and lacking nothing. He is eternal light, pure, immeasurable.

From him came forth a great power, the Self-Generated, the first-born of the All. From this one came forth the aeons, and in them are the heavens and their powers.

The ruler who is called Yaldabaoth came into being without the consent of the Spirit. He is ignorant of the place from which he came. He said, 'I am God and there is no other beside me,' for he did not know the source of his strength.

He created for himself powers and authorities, and they made for themselves a world according to the pattern they had seen. They fashioned a body, but it lay without life until the power of the Light entered into it.

I have come to awaken that power within you, that you may know yourselves and your origin. For those who know themselves shall know the All, and those who do not know themselves remain in poverty.

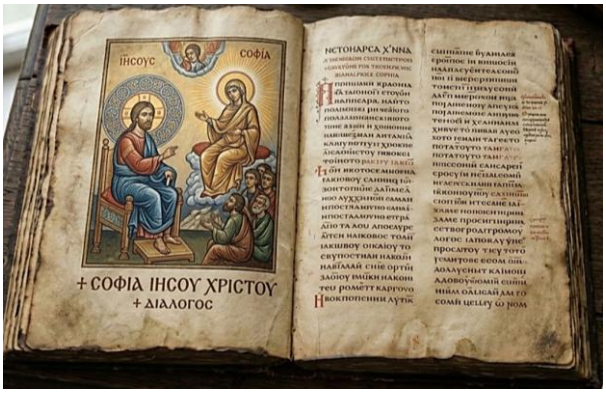
I have revealed to you the mysteries of the truth, so that you may be freed from the forgetfulness of the rulers and return to the place from which you came. No one can know the Father unless he is revealed by the Son. And no one can receive the Light unless he becomes like the Light.

Therefore I say to you: become seekers of the truth. Let him who has ears to hear, hear. Blessed is the one who seeks, for he shall find; and he who finds shall marvel, and he who marvels shall reign, and he who reigns shall rest.

Do not let yourselves be deceived by the rulers and their powers, for they lead astray those who do not know.

I have given you authority over all things, that you may trample upon their power and escape their bonds.

Now I shall go to the place from which I came. But I will be with you always, even to the end, and I will reveal myself to those who seek me in truth."



Book of Thomas the Contender Dialogue

The Book of Thomas the Contender (or the Dialogue of the Savior) is a Gnostic text found in the Nag Hammadi library (Codex II).

Here are the words that Jesus is claimed to have said in this text:

“Brother Thomas, while you have time in the world, listen to me, and I will reveal to you what you have pondered in your heart.

Since it has been said that you are my twin and true companion, examine yourself and understand who you are and how you exist and how you will come to be.

For it is said that you are my brother; and it is not fitting that you should be ignorant of yourself. For he who has not known himself has known nothing, but he who has known himself has already achieved knowledge about the depth of the All.

Therefore, you, my brother Thomas, have seen what is hidden from men—that is, how you exist in flesh.

Woe to you who love intimacy with womankind and polluted intercourse with it! Woe to you in the grip of the powers of your body, for they will afflict you!

Woe to you, for you have not received the doctrine, and you will not escape the afflictions!

Woe to you who rejoice in the deeds of the flesh, for you will be brought low!

Woe to you, captives of the body, for you will perish with it!

Why do you not perceive that you are all from light, and that you dwell in it?

Blessed are you who have foreknowledge of the obstacles and who flee from alien things.

Blessed are you who are reviled and not esteemed on account of the love your Lord has for you.

Blessed are you who weep and are oppressed by those without hope, for you will be released from every bondage.

Watch and pray that you may not remain in the flesh, but that you may come forth from the bonds of the bitterness of this life.

If you pray, you will find rest; for prayer is good when accompanied by abstinence.

For prayer with fasting is good, and almsgiving with righteousness is good.

Blessed is the wise person who has sought the truth, and when he has found it, he has rested upon it forever.

Woe to you, lovers of the body, for you will perish with it!

Woe to you, lovers of fire, for it burns in you!

Woe to you, for the wheel that turns in your minds!

Woe to you, prisoners, for you are bound in caves!

Be sober; do not be drunk with the fire, for it will lead you astray.

The soul that has been found in the flesh is in danger, and it struggles to escape.

The body is a dwelling of beasts; therefore do not live for it, but seek to be released from it.

He who knows himself will find it; and when he has found it, he will be disturbed; and being disturbed, he will marvel, and he will reign over the All.

Examine yourselves and know that you are in the place of exile.

Return to yourselves, and you will know the living one.

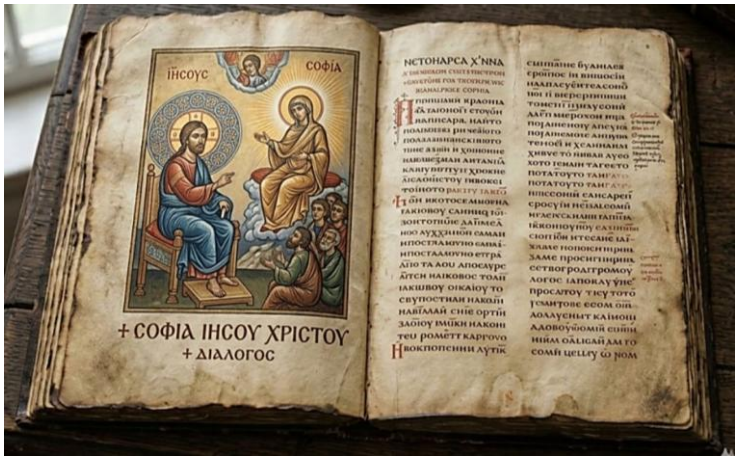
Those who do not know themselves do not know anything, but those who know themselves already know the depth of the All.

I say to you: become superior to the passions, so that you may not be led astray.

Fight against them, and you will gain victory over them.

The light within you—do not let it be extinguished.

He who has ears to hear, let him hear."



Coptic Apocalypse of Peter

The Coptic Apocalypse of Peter is a Gnostic revelation found in Codex VII of the Nag Hammadi library. It is believed to have written in Greek in the 2nd or early 3rd century AD. Though attributed to the Apostle Peter, it is believed to be a pseudonymous work.

Here are the words that Jesus is claimed to have said in this text:

"Come, Peter, let us go and fulfill the will of the one who sent me. Let us go to the place where they will seize me.

He who you saw on the tree, glad and laughing—this is the living Jesus. But the one into whose hands and feet they drive the nails is his fleshly part, which is the substitute.

They are blind, and they do not know what they are doing.

I am the living one, and I am in him. I am not harmed, for I am not of this suffering.

You saw me being seized and crucified, but I did not suffer in reality. Those who think they harmed me are mistaken.

They divide me into parts, but I remain whole. They think they have seized me, but I am beyond their grasp.

I revealed to you these things so that you may know the truth and not be deceived.

There will be others of those who are outside our number who will call themselves bishops and deacons, as if they have received their authority from God.

They will be arrogant and will lead many astray.

There will be those who say that this suffering belongs to me, but they are in error.

They will put forward a false teaching and will establish a false church.

They will cling to the name of a dead man, thinking that they will become pure. But they do not know the mystery.

There will be others who suffer, thinking they are doing what is right, but they do not understand.

They will praise the men of falsehood and will set up error in place of truth.

But those who belong to the truth will not be deceived. They will understand the light.

I have revealed these things to you, Peter, so that you may discern between truth and error.

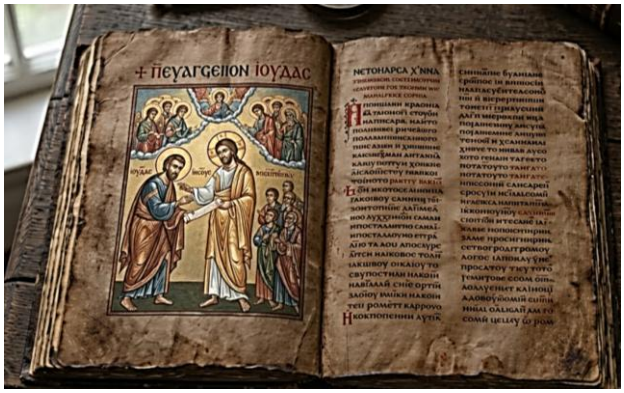
Be strong, for those who belong to life will overcome.

For the truth has no enemy that can prevail against it.

I am with those who are mine, and I will be with them always.

Those who know me in truth will not taste death, but will pass from death into life.

Blessed are those who have opened their eyes and seen the truth."



Gospel of Judas

The Gospel of Judas was rediscovered in a cave near El Minya, Egypt in the 1970s as part of the Tchacos Codex and published by National Geographic in 2006. After its discovery the manuscript traveled through the black market for almost twenty years. In the early 2000s, the Codex Tchacos was returned to Egypt, and is now in Cairo at the Coptic Museum. It is **delicate, fragmented and therefore not always on public display. Some missing pieces are believed to still be held in private collections.**

Here are the words that Jesus is claimed to have said in this text:

"I have come from the immortal realm of Barbelo, and I have come to teach you about the mysteries of the kingdom.

Why are you troubled? Truly I say to you, no generation of the people that are among you will know me.

Why are you angry and inflamed in your hearts? Your god who is within you and his stars have led you astray.

No person born of mortal man is worthy to stand before me.

I am not come to this generation.

You offer sacrifices to Saklas, who is your god.

The bread you offer, the cup, and the prayers you make—you do these in my name, but you do not know what you are doing.

You praise your god, but you do not know him.

Stop sacrificing, for your sacrifices are not acceptable.

You are those who will be ruled over by your rulers.

Your rulers will come to rule over you, and they will lead you astray.

The stars bring everything to completion.

When Saklas completes the time that has been appointed for him, your generation will come to an end.

The souls of every human generation will die.

But those who have come to know themselves will not perish; they will ascend to the eternal realm.

There exists a great and boundless realm, whose measure no generation of angels has seen.

There is a great invisible Spirit, which no eye of an angel has seen, no thought of the heart has comprehended.

From it came forth the great Self-Generated, and from him the luminaries and the aeons.

The cloud of light appeared, and from it came the divine beings.

Adamas came into being in the first cloud of light.

His descendants dwell in the incorruptible realm.

You will exceed all of them, for you will sacrifice the man that clothes me.

Already your horn has been raised, your wrath has been kindled, your star has shown brightly, and your heart has prevailed.

But you will grieve much when you see the kingdom and all its generation.

Lift up your eyes and look at the cloud and the light within it and the stars that surround it.

The star that leads the way is your star.

Truly I say to you, Judas, those who offer sacrifices to Saklas will be brought to shame.

But you will go beyond them all, for you will sacrifice the man that bears me.

Your last will be greater than all the others, for you will ascend to the holy generation.

You will be cursed by the other generations, and you will rule over them.

In the last days they will curse your ascent to the holy generation."

Letter of Peter to Philip

The Letter of Peter to Philip is a short early Christian text preserved among the discoveries at Nag Hammadi library (found in 1945 near Nag Hammadi, Egypt). It's usually dated to the 3rd or 4th century and reflects Gnostic-influenced Christianity. It includes post-resurrection appearances where Jesus reportedly speaks to the apostles. Different translations from the Nag Hammadi library manuscripts vary slightly in wording.

Here are the words that Jesus is claimed to have said in this text:

"Peace to you."

"I am he who is with you."

"I am the Light which is over all."

"I am the All; the All came forth from me, and to me the All has come."

"Cleave a piece of wood—I am there."

“Lift up the stone, and you will find me there.”

“Why do you seek me?”

“It is because of you that I came to this place.”

“Do not be ignorant.”

“Be not afraid.”

“You must struggle against the rulers and the authorities.”

“They persecute you, but they have no power over you.”

“You will suffer, but they will not prevail over you.”

“Remember what I said to you when I was with you.”

“The Son of Man must suffer and be rejected, and he will rise again.”

“Blessed are you when you are hated and persecuted.”

“Do not fear those who hate you.”

“The powers think they have authority, but they do not.”

“You are from the Light, and to the Light you will return.”
“Proclaim the gospel.”

“Do not delay.”

“I am with you forever.”

The Agrapha (Unwritten)

Agrapha is derived from the Greek word for "unwritten" and pertains to sayings Jesus that some ancient sources claim He said, that are not found in the Gospels. Scholars debate the authenticity of many agrapha sayings but several have received considerable scholarly attention and have become broadly recognized.

Mainstream biblical scholars generally maintain that although many of these sayings appear to be later Gnostic compositions, some may originate from traditions that are as ancient as, or possibly even earlier than, the canonical Gospels, and therefore could preserve some of the earliest remembered teachings of Jesus.

Some of the better known agrapha are presented on the next page.

“Be wise money changers.”

“He who is near me is near the fire; he who is far from me is far from the kingdom.”

“Never rejoice except when you look upon your brother in love.”

“In whatever things I find you, in those I shall judge you.”

“Ask for the great things, and the small things shall be added unto you; ask for the heavenly things, and the earthly things shall be added unto you.”

“He who wonders shall reign, and he who reigns shall rest.”

“The weak shall be saved by the strong.”

“Keep the flesh pure and the seal unstained.”

“Behold, I make the last as the first.”

“He who seeks will not cease until he finds; and having found, he will be astonished; and being astonished, he will reign; and reigning, he will rest.”

“Be merciful, that you may obtain mercy.”

“My mystery is for me and for the sons of my house.”

“It is more blessed to give than to receive.” (Also in the Bible)